THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXX MARCH 1959 No. 3

KNOWLEDGE AND THE KNOWER

EXACT experimental science has nothing to do with morality, virtue, philanthropy — therefore, can make no claim upon our help until it blends itself with metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the influences and results for humanity from the material acquired by her method, she little cares.

— A Master's Letter, 1881

Great intellect and too much knowledge are a two-edged weapon in life and instruments for evil as well as for good. When combined with selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

— H. P. BLAVATSKY

OUR AGE is essentially an age of science. Stupendous and rapid has been the accumulation of scientific and technological knowledge. Science has become peculiarly important in our modern world and its supreme position constitutes a challenge to mankind. Has this phenomenal increase of scientific knowledge ennobled or diminished man? Has it inspired or degraded him? Has it promoted man's inner growth? In other words, can we equate this increase of knowledge with the progress of man? This is a most important problem, which is claiming the attention of the thoughtful among men.

Inaugurating the golden jubilee celebrations of the Indian Institute of Science in Bangalore, Dr. Rajendra Prasad expressed grave concern over the "dilemma of science" and asked the pertinent question: "Can science be called a blessing without recognizing its social obligations and moral

principles?" His plea for a return to sanity through a reaffirmation of spiritual values found an echo in the address delivered by the Duke of Edinburgh, who said:—

> The colossal surge of practical invention in recent years has put equipment in our hands which is far more powerful than anything in history, and there is promise of more to come. It is almost like giving children sticks of dynamite to play with and then lighting the fuse.

He stressed the importance of developing the right qualities of mind. He called for a linking of scientific genius with humane and courageous thought and warned against looking upon the scientific method as "infallible." The same spiritual keynote was struck by Dr. S. Radhakrishnan, who declared: "Science liberates us from the tyranny of the external environment but it does not liberate us from the tyranny of inner passions."

Thus once again has the basic issue been raised and attention drawn to the need to reconsider our values. Has scientific knowledge been won at too heavy a price? Science it is that has given modern man the power to wage war on a scale impossible for any previous civilization. The "promise" of more knowledge, of the conquest of outer space, may indeed become the means of total destruction! Is man called upon to know more and more about the world outside and less and less about himself? Is the tremendous power which is now his through his conquest of Nature to be directed against himself and thus render all his efforts futile and turn all his achievements into a menace and a mockery?

Is it not high time to pause in our mad rush towards more and more knowledge and ever-increasing power and to ask ourselves a few fundamental questions: Where are we going? Where do we *want* to go? What is our destination? We boast of our scientific knowledge and call it progress. But is such knowledge true progress? What constitutes progress for Man?

By its very derivation from the Latin the word "progress" means "going forward or onward"—toward an objective. On the long journey of evolution it is Man who is moving forward. We have sorely confused the issue by taking the improvement of the road itself to indicate progress for the man travelling on it. Many there are today who believe with Dickens that "our hearts have benefited as much by macadam as our boots." But this is not true! The quality of a man's heart does not change with the mere physical improvement of the road he walks upon! Far more good-hearted and noble-minded men and women walk bare-footed on dusty or muddy country roads than on the crowded streets of large cities!

All inventions can be rightly used; they can also be evilly used. The

determining factor is in the motive and intention of the user, that is, of Man himself. He it is who uses the knowledge of science and turns it into a curse or a blessing. And so it matters little or not at all whether the man is wearing shoes or going bare-footed, travelling on foot or on a bicycle, in a bullock-cart or a supersonic jet. What matters is *why* the man is travelling, to what end. Is he on the right road and walking on it in the right direction?

Real progress can only be the progress of Man himself, his inner growth, the increase of his moral perception, the deepening of his sense of responsibility, the improvement of the quality of his character.

We are not called upon to work miracles: to rearrange the pattern of the starry firmament or to change the order of Nature's laws. But we *are* called upon and expected to purify our motives, to become truly human and learn to live together in peace and amity. We are expected to endeavour to become brothers and sisters to all men and women throughout the world.

Let us direct our efforts at creating such conditions as will foster a determination to make this earth a better place to live in; such efforts must be not merely along physical lines, but primarily towards improving the moral climate and raising the level of our thinking.

By all means let us continue to grow in scientific and technological knowledge, but not at the cost of losing the vision of our goal. To revert to the illustration of the road: let us have better means of transport, let us improve external means of communication and minimize the restrictions upon freedom of movment, but only because we want to use these facilities for the benefit of all.

Let us strive to labour unitedly for the spiritual elevation of the human race, never forgetting that life is an aspiration and its misson is to enable us to grow unto the Truth. Progress, for Man, means journeying deliberately towards Self-realization, the realization of the One Self, and the oneness of the Human Family.

NAMRATĀ

THE ENERGETIC BASIS OF ANIMAL MAGNETISM

[ALTHOUGH a teacher of English by training and profession, **Mr. Jerome Eden** has for many years been interested in natural science. As he read and translated Mesmer's original principles he became more and more convinced of the fact that Mesmer's discoveries have been and are entirely distorted. In this article Mr. Eden returns to Mesmer's original discoveries and shows how they have been misunderstood. Mesmer, once pronounced a fraud and a quack, is now being recognized in the world of science and his concept of a "universal fluid" is today justified by the latest scientific discoveries. We refer our readers to an article on Mesmer by Geoffrey West in the April 1934 issue of this journal. H. P. Blavatsky, defending Mesmer's position, affirmed the existence of animal magnetism as a fluid, an emanation which can be used for curative purposes.—ED.]

ALMOST TWO HUNDRED YEARS AGO a young Swiss physician discovered a simple and effective method of treating and preventing disease. His ideas were revolutionary, and were felt as a threat to the well-entrenched commercial and scientific interests which would not tolerate any change. For this, he was persecuted, ridiculed and exiled. When he died in 1815, his name and his method became objects of public mockery throughout Europe. That man was Franz Anton Mesmer, M.D. He called his principles and techniques "Animal Magnetism."

Today the words "mesmerism" and "animal magnetism" are synonymous with hypnotism. However, Mesmer's original discoveries have nothing whatsoever to do with the practice of hypnosis. This type of distortion of vital scientific work has only succeeded in blocking scientific research, and has led into the sterile and destructive paths of today's scientific chaos.

When one is lost in the woods, the rational thing to do is to return, if possible, to some familiar point, and reorient oneself before proceeding further. Unfortunately for humanity, science has persistently failed to do this, with disastrous consequences. I would like, therefore, to return to Mesmer's original discoveries. In this paper I can do nothing more than sketch briefly some of the general outlines of Mesmer's original findings, the factual basis for his discoveries, the misguided, misleading present-day distortions and significant parallels.

Animal Magnetism is, first and foremost, a scientific theory which developed into a method for the treatment and prevention of disease processes in man. Mesmer's entire work was and is based upon and rooted

in his postulation of the existence of what he termed a "Universal Fluid." He believed that our entire universe, and everything it contains, is immersed in an "Ocean of Fluid," a vital, life-giving, primordial substance, out of which all Life arises, and to which everything returns. Mesmer was not the first, nor the last, to postulate the existence of a primordial, cosmic, universally present "substance." Such postulations have been called by various names, *e.g.*, "universal effluvium," "*gravitas*," "*vis naturalis*," "ether," etc. To Henri Bergson it was "*élan vital*"; Nikola Tesla called it "Universal Intelligence"; Baron von Reichenbach named it "Od."

As far as I can determine, Mesmer was the first to *utilize directly* the Universal Fluid in the treatment of disease. He believed that man's health depends upon the unimpeded flow of the Universal Fluid throughout the body, and that any blockage of this flow disrupts the organic harmony of the organism. Once such a blockage occurs—by whatever cause—*secondarily,* the patient develops the innumerable symptoms which may become manifest. Remove the blockage,[1] restore the flow, and harmony or "fluidic equilibrium" returns. This is done by working upon the blockage directly, or by increasing the flow of the Universal Fluid, or by a combination of both. To the extent to which equilibrium is restored, the symptoms disappear, spontaneously.

Let me make it clear that this is an extreme simplification of Mesmer's principles, but is, nevertheless, basically valid. Of primary importance are Mesmer's principles concerning the necessity for *crisis* in every disease and a strict consideration and differentiation between *critical* symptoms (which must be intensified) and *symptomatic* symptoms (which are to be relieved).

Once Animal Magnetism was severed from its vital and fruitful roots in the Universal Fluid, it withered and petrified into metaphysical and mystical distortions. After Mesmer's death, certain critical developments, *common to patients undergoing treatment with Animal Magnetism,* became "mysterious," "mystical" occurrences, totally inexplicable. By failing to return to Mesmer's basic principles, such great men as Dr. James Esdaile (see his *Mesmerism in India*), and Dr. John Elliotson (*The Zoist*), both brilliant nineteenth-century physicians, were unable to comprehend, and thus to advance their knowledge of, phenomena common to Animal Magnetism. Today these phenomena are erroneously attributed to "extrasensory perception," an unfortunate term which makes sensory phenomena inaccessible (how can one comprehend what is "outside of" the

[1] The term "blockage" refers to the chronic inability of tissue to expand and contract naturally.—J.E.

sensory apparatus?). Such phenomena as somnambulism and somnambulistic diagnosis, commonly occurring in certain patients who underwent treatment with Animal Magnetism, are currently hidden under terms such as "mediumship," "clairvoyance," "astral projection," "aura-seeing," etc.[2] In attempting to explain, duplicate and "control" these phenomena, today's scientists are, for the most part, exactly where they were two hundred years ago: as Mesmer stated, "stuck in their electrical and chemical therapies."

Before proceeding with some of the specific properties of the Universal Fluid and the ways in which Mesmer utilized this Fluid, let me dispense, once and for all, with the evasive fiction that Animal Magnetism is "nothing but hypnotic suggestion." First, Animal Magnetism is a *physical* therapy, resulting in physical organic changes, affecting the *total* organism. It embraces a *non-verbal*, physical technique which requires no "will to believe" on the part of the patient. It is based upon the *movement of biological energy* (Universal Fluid) in the living organism, and is equally effective in infants and adults, the blind, the deaf and the dumb. Its action depends upon the extent and duration of the illness, and there are case histories ranging from treatments of fifteen minutes to periods lasting as long as four years. *It is totally ineffectual when administered to healthy individuals* (Mesmer considered this the criterion of cure). And furthermore, I have yet to find a hypnotist who can "suggest" to a horse that its injured leg will get well! To me, there is one thing even more incredible than Dr. Mesmer's discoveries—and that is the persistently blind distortion and evasion of his work.

The title of this article is "The *Energetic* Basis of Animal Magnetism." It seems quite evident to me that Mesmer's description of the Universal Fluid applies to and is identical with recent discoveries in bio-energetics in the twentieth century. Mesmer spent almost fifty years of his life in attempting to demonstrate the existence of the Universal Fluid *objectively*. As far as I can determine, he failed to do so. Nevertheless, by the *subjective* verification of hundreds of patients, plus the undeniable physical results which he obtained, he concluded that the Universal Fluid has certain specific properties or qualities. I have extracted the following from his original writings and lectures:

1. The Universal Fluid is present everywhere. It allows of no vacuum.
2. It is the most subtle (tenuous) substance in the universe, capable of penetrating all organic and inorganic matter.

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[2] Much ill-used as these terms have been, they can be used meaningfully and clearly, it seems to us — as by H. P. Blavatsky, W. Q. Judge and their students.— Ed.

3. Electricity and magnetism are connected with it, but they are not identical.

4. The Universal Fluid can be accumulated in a simple device and utilized in the treatment of disease.

5. It is the influence of the Universal Fluid on all matter which determines growth and decay and the progress of disease.

6. It *directly* affects the nervous system.

7. It has an opposite property which is a positive opposing influence, capable of nullifying all its effects.

After years of painstaking research and observation, Mesmer discovered that the "currents" of the Universal Fluid "become compressed" when transversing dense material. Organic matter, such as cotton, wool or wood, permits the streams or currents of the Fluid to flow readily through it. On the other hand, inorganic matter such as iron, for example, "presents smaller molecular interstices" to the Fluid, which must compress itself to pass, thereby increasing the rate of flow. This is comparable to partially blocking the outlet of a hose with one's finger.

Utilizing these principles, Mesmer constructed a "baquet" or tub, with organic material on the outside, and inorganic material on the inside, and was thus able to "accumulate" the Universal Fluid, which could then be directed *via* "conductors" to the afflicted parts of several patients simultaneously. The development of the baquet was a logical outgrowth of his principles and practical knowledge in utilizing his hands as natural conductors of the Fluid.

I shall skip over the reactions of the "scientific world" to Mesmer's discoveries. Such considerations of social irrationalism may prove fruitful at another time. Suffice it to say here that Animal Magnetism was "investigated" (in Mesmer's absence), by "competent authorities" (who neither read his books nor repeated his experiments), and Mesmer was pronounced a fraud, charlatan, quack, a conductor of a sex racket or "a promising physician who *went off*!"

Let us take a long jump now to about the fourth decade of our "enlightened" twentieth century. A brilliant physician discovered that *there is* a specific biological energy present in man and in our universe. He found that space is *not* empty. By simple, repeatable experimentation he was able to verify *objectively* the existence of a primordial life-energy. With scores of careful clinical studies he demonstrated that this energy can be accumulated in a simple structure which was layered with organic material on the outside and inorganic material (iron) for its inner walls. He named specific life-energy "orgone," and called his simple device an "orgone

energy accumulator." He found that patients who sat within this accumulator daily, for extended periods, derived immeasurable benefit from it. He devised conductors for directing this life-positive energy to specific parts of the body for local application.

Here then in the twentieth century was the final justification of all that Mesmer had been working, fighting and suffering for. I do not believe that our modern scientist was even remotely familiar with Mesmer's discoveries. Nevertheless, he demonstrated conclusively that orgone energy penetrates all matter, that it is biologically effective in the treatment and prevention of disease. Also he showed that the orgone is connected with electricity and magnetism, yet that they are not identical. And he established that orgone energy has an opposite property (DOR, *i.e., deadly* orgone energy) capable of nullifying its effects.

The scientist who discovered orgone energy was Wilhelm Reich, M.D. After two centuries of "progress," the reaction of the "scientific world" was identical, in every respect, to what Dr. Mesmer faced in the eighteenth century. His work was "investigated" (in his absence) by "competent authorities" (who neither read his books nor duplicated his exhaustive experiments). And he was called a fraud, charlatan, quack, "a promising physician who went off!" Also, he was called a "conductor of a sex racket." Every abuse which Mesmer had suffered, Dr. Reich experienced twice over.

Today, in the year 1959 A.D., Dr. Reich's name and work are either acclaimed or accursed throughout the world. He wrote upwards of a dozen books. Scores of physicians and scientists corroborated his findings. Thousands, including this writer, owe their lives to his discoveries. However, Dr. Reich's books are unobtainable in the United States of America. To our everlasting shame they were burned and are now banned from publication. And Dr. Reich died in a Federal penitentiary in November 1957, in defence of his work.

I can't help wondering if in some two hundred years from now someone will "rediscover Wilhelm Reich," as I have rediscovered Franz Anton Mesmer, and write a paper on "The Energetic Basis of the Orgone." Perhaps there may still be someone alive by then to read it.

JEROME EDEN

THE NEED FOR ENDURING ETHICS

[**Shri Y. Krishan**, a student of Indian Philosophy and Buddhism, discusses here an important problem. For those who recognize the Moral Law, impersonal and universal, right and wrong, good and evil, are not matters of an arbitrary code laid down by men, or imposed upon them by an extraneous Personal God. We equate Good with Harmony and Evil with Disharmony, and we believe that "the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another."

—ED.]

ETHICS are of the utmost importance to all of us, as they deal with questions of right and wrong. They condition an individual's reaction to his environment, regulate his relationship with other members of the community and provide the basis on which a society or group is organized. A person's belief in egalitarianism and social justice, for instance, may lead him to question the institution of private property, the sanctity of contracts and the existence of inequality. Ethics provide a *via media* between the selfish and aggressive tendencies of the individual and the corporate needs of the group. Again the social development of each group affects the development of its ethical ideas. In a monogamous society, polygamy would be a grievous wrong. In a caste-ridden society, inter-caste marriages or social intercourse would be looked down upon as erring conduct. With all these variations in their content, the essential nature of ethics is discrimination between right and wrong, a capacity which distinguishes man from the animals.

In the West the rationale behind the ethics of any group has been the need for social cohesion. It has been said that ethics or "morality is the preservative instinct of society." It seeks to restrain the selfish, unsocial tendencies in man and to canalize them into corporate and constructive channels. The sanction behind ethics and their validity is, therefore, of importance to secure a willing obedience and an effective conformity.

Ethics may derive their sanction from sacerdotal authority, from the State or from social consciousness. The effectiveness of these sanctions has varied with the sway the churches and religions have exercised over the minds of their followers, the extent of the authority the State has wielded over its members and the sensitiveness of the communal conscience.

Before the evolution of the State as regulator of the political and later the economic life of its people, the churches and religions were the most important sanctions behind morality. It was almost a universal belief that God punishes erring or wrongful conduct and rewards righteous conduct.

It was a rationalization of the disparities in life and of the sufferings, otherwise inexplicable, that individuals have to undergo. The Hindu Law of Karma and the Christian and Muslim Judgment of God exercised a restraining influence on their believers in any unethical behaviour and provided a *raison d'être* for the inequalities and suffering in life.

With the growth of a new corporate life concomitant upon the development of economic interdependence, inevitably, erring conduct could not be left over to be dealt with in the inscrutable ways of God, to be deferred till the life hereafter or the Day of Judgment. *Pari passu*, the impact of science weakened the influence of religious beliefs. The hiatus created by the decline in the authority of the Church was filled by the rise of the all-powerful State. Crimes which were hitherto regarded as offences against individuals to be punished by personal or divine retribution were now regarded as offences against the State, a violation of the criminal laws framed by it. Likewise in the interest of ordered civil life, civil laws dealing with transfer of property and contracts were evolved. The criminal and civil laws were and are an embodiment of the social morality. In their absence each would be a law unto himself and the society would go to pieces.

Peter Abelard, a mediæval French saint and philosopher, introduced a revolutionary change in the concept of "evil or wrongful act." "God," he said, "considers not what is done, but in what spirit it is done, and the merit or praise of the agent lies not in the deed but in the intention." Good and evil are functions not of acts, but of the intent underlying or motivating those acts. A man may kill another accidentally or through mistake of fact. He cannot, in that case, be held guilty of murder. An act of free will or a volitional act with full knowledge of its consequences cannot be placed on a par with an identical act with unintended and unforeseeable consequences.

The doctrine of intent as the determinant of the quality of all actions had far-reaching implications. A natural question that arose and still exercises the mind of man is the reality and extent of free will. Doubts in this matter have profoundly modified the degree of responsibility attaching to a person for misconduct.

A person may be driven to a wrongful act out of sheer necessity or under deep provocation. Hunger or poverty may make a man steal. There is considerable truth in the sayings that "Necessity knows no law" and that we must eliminate want to eliminate evil. But again wants may be due entirely to factors within one's control and perhaps simply one's greed. It is problematical that behaviour can be justified on grounds of self-created necessity. How far is it moral to deprive bees of their laboriously

gathered honey or calves of their mothers' milk to satisfy man's needs? Deep provocation again may be an extenuating factor in a man's conduct. It is now a well-established maxim of law that homicide without malice aforethought—due, say, to sudden and extreme provocation—is not murder.

Schopenhauer emphasized the comparative insignificance of intellect in regulating man's actions. He considered man as a "metaphysical animal" in whom the Will "is the strong blind man who carries on his shoulders the lame man (intellect) who can see." The theories of Freud, Jung and Adler made the subconscious, in variously defined senses, the real culprit for almost all the sins of men.

Behaviouristic psychology repudiated free will and hence moral responsibility when it postulated that man and his actions were products of his environment, in the creation of which he may have had no hand. With all its limitations, behaviourism had a considerable element of truth. An illegitimate child, because of the social hostility he has to face, may develop into a frustrated, frightened and anti-social adult through no fault of his own. The statement of the lawyer for the defence in the notable case of purposeless murder by two perverted adolescents, Leopold and Loeb, in the U.S.A. in the twenties puts the problem very graphically:—

> Society too should assume its share of the burdens of this case and not make two more tragedies but use this calamity as best it can to make life safer, to make childhood easier and more secure, to do something to cure the cruelty, the hatred, the chance and the wilfulness of life.[1]

Even the most common human frailties may give rise to serious lapses having grave consequences. This raises the difficult question of the extent of responsibility of the erring individual. This is illustrated by the defence of an American motorist charged with reckless driving "that his head had been turned at the critical moment by the sight of a pair of nyloned legs disclosed by a slit skirt."[2]

Medical and psychological studies have revealed new limitations of free will. Heredity, endocrinology and physical handicaps play an important part in regulating our actions and reactions. Temperamental drawbacks like impulsiveness and quick temper which may lead one to erring conduct may be due to hereditary factors. Again, "we know...that stress stimulating our glands to make hormones can induce a kind of drunkenness...."[3] Physical disabilities have led to delinquency:—

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[1] Quoted from *The Hindu*, February 23rd, 1958.

[2] James Wetmore: "Dressing to the Public Danger," *Men Only*, February 12th, 1958.

[3] *World Digest*, May 1957, pp. 92-93.

> Many young delinquents in borstal institutions are afflicted with crooked noses, squints, limps, ugly scars and other physical handicaps. Such youths are almost invariably either obviously embarrassed by their disabilities or had covered their resentment with an over-compensatory aggression.[4]

It is pertinent to observe that by mere application of remedial surgery they have been rehabilitated.

Again, lack of proper education quite often accounts for a person's inability to discriminate between right and wrong and for his inability to exercise restraint over his passions in his relationship with other beings. That is where man is distinguished from animals. But it would be unfair to hold a person responsible for misconduct when he has been denied the opportunity of education "to soften his manners and to subdue his mind." Another facet of the same question is the moral responsibility of a person for misdeeds arising out of his indoctrination in any aggressive cult such as the Nazi one of racial superiority and extermination of Jews, and the Muslim one of the liquidation of unbelievers.

The edifice of ethics built on free will has been undermined. Science had raised a question regarding good and evil by denying any rational basis for religious belief. But it has ended by questioning the existence of free will. *Pari passu*, ethical values *per se* have come to be repudiated.

Thus today ethics have no religious or scientific sanction but only the utilitarian one of sheer necessity for ordered social behaviour. The only instrument for the enforcement of ethics is the punitive action of the State, and this operates in a limited field, *i.e.*, crime as defined in the statute book.

But the laws of the State may not evoke a willing allegiance if they embody only class interests. Often laws have represented an attempt to preserve the economic interests of the people in power. As Thrasymachus said to Socrates, "Justice is the interest of the stronger." The different forms of Government, democratic, aristocratic or autocratic, make laws in their respective interests, and these they deliver to their subjects as justice, and punish anyone who transgresses them. In challenging such one-sided justice, a criminal or an offender may passionately feel that he had only acted rightly and may feel nothing of the sense of guilt or remorse associated with unethical conduct.

Again, while it may be possible in theory to determine the degree of a man's responsibility for his misconduct, fitting the extent of punishment to it poses an equally complex problem. Two persons with identical

[4] *World Digest*, December 1957, p. 84.

economic and other circumstances may be guilty of theft or cold-blooded murder. One may be indifferent but the other sensitive to the social opprobrium and may in consequence suffer mental agony for his misdeed. One may be young or may live long to suffer the stigma of his misdeed, but the other may quit this world early and escape humiliation. One may pay for his sins not only in his own person but also in the suffering of his dependents; another may have none to multiply the price of his misdeeds. Again, the reaction of the judges may vary considerably in assessing the gravity of an offence. To what extent justice is tempered with mercy depends greatly on the individual. There may thus be much difference in the punishments awarded to persons guilty of the same offence and in the real suffering undergone by them.

These limitations in the concepts of good and evil and of justice arise because such ethics have as their basis the conflict between the individual and the society. Ethics are considered a means to resolve that conflict by subordinating the individual to the larger good. Hence the limitations of free will on the one hand and the changing concepts of the larger good or social justice on the other make the problem of good and evil baffling and the distinction uncertain and subjective.

Indian philosophy, however, tried to solve this problem and in the result has given us a more enduring, non-relative, absolute ethic. The Upanishads and the Buddha did not speak of good and evil, of *punya* (meritorious deeds) and *pāpa* (sin). For them all actions were either enlightened or unenlightened. To them all suffering is the result of attachment arising from ignorance about the true nature of self and the objects of self. Owing to *avidyā* or nescience, an individual considers his self permanent or enduring and forgets that both it and the objects of his desires are equally impermanent or transient. In consequence a frustration of his desires is inevitable in all attached or unenlightened action. In detached or enlightened action, however, there is no such sequel. Again, because of his ignorance, man is blind to the essential unity of all existence and hence acts in a selfish manner, leading to unhappiness. Attachment is an expression of separativeness, a negation of the cosmic unity of life. With a firm belief in the oneness of life, a person can do no wrong to another; for in doing so he would only do wrong to himself. Enlightened action is good and unenlightened action is evil.

In such an ethic the question of the extent of personal responsibility presents no problem. Whether the unenlightened conduct is the result of heredity, temperamental drawbacks, economic necessity, environment or

absence of opportunities, the consequence, *viz.*, unhappiness and suffering, must invariably be the same. Fire must scorch equally the hand thrust in it, whether accidentally or intentionally or unknowingly.

The degree of suffering, again, must depend upon the extent of attachment and of the belief in the unity of life. An enlightened person who has cultivated detachment will be indifferent to his physical distress compared to an ignorant person. Again the former can never feel aggrieved at any wrong done to him, because for him the doer is none else but himself. Even though the physical suffering undergone by two individuals may be the same, yet the inner suffering experienced by each of them may be very different.

It is true that ethics as judgments of what is good and what is bad are basically identical among all religions and communities of the world. But the basis of those ethics is of vital importance in securing the willing and active allegiance of the followers of those religions and the members of those communities. New ideas of social justice have led people to challenge traditional morality as a bourgeois cult designed to serve vested interests. Inequality of opportunity, congenital deformities, heredity and a host of other factors have seriously diluted a person's moral responsibility for his evil deeds; in fact there is now a tendency to view a person's lapses in conduct indulgently as due to, rather than as offences against, the society of which he is a member. This poses a very serious threat to ethical values and to the very existence of the social group, inasmuch as an individual fully taking this view need feel no compulsion to exercise any voluntary self-restraint over his activities and desires, except for fear of punishment.

The ancient Indian ethics are based on the fundamental and immutable experience that attachment is suffering, and on the intuitive realization of the cosmic unity of all existence. In that they have an enduring basis which transcends the limitations of time, of changing human concepts of life and differences between individuals from whatever causes. It is this that makes these ethical values eternal.

Y. KRISHAN

THE BALTIC STATES' LINKS WITH BUDDHISM

[BORN of Buddhist parents in August 1873 in Latvia, then called Livonia, the **Most Reverend Karlis A. M. Tennisons, Mahacharya Vagindra Mantramitra,** renounced the world at the age of twenty and became a Buddhist Bhikku. Now an exile from his native country, he resides at the Shwedagon Pagoda in Rangoon and continues to preach the Dhamma. We are grateful to him for this article in which he narrates the ancient making of links with Buddhism in the Baltic States, where he was the Sangharaja (or Head) of the Buddhists. We publish here the second part of his long essay; the first appeared in our last issue.—ED.]

II

THE THIRD CHAPTER of the Latvian epic *Lacplesis* speaks much about the *Sutras* deposited in the days of old in the Burtniek Palace, in northern Latvia. A very lucid explanation of the Eternal Dharma of the Buddhas is the *leitmotiv* of this chapter. The Lake Burtniek, situated in the northern part of Latvia, was the scene of many battles between the Latvian Buddhists and the German Christian invaders of the Baltic States, known as the Knights of the Sword, in the thirteenth century. The Burtniek Palace is believed to have been erected near the Lake Burtniek by the Latvian clan of Burtnieks, who were staunch devotees of Perkons or Vajradhara, the God of Thunder, Creator of Lightning, the Wielder of the Thunderbolt.

The first account of Hinduism appeared in Western Europe about three hundred years ago, in 1651, in a book by Abraham Rogerius, published in Holland. Later the said book was translated into German and French. Not known in essence to Western Europe till the year 1651, the Arya-Dharma of the Indians had flourished on the shores of the Eastern Baltic from hoary antiquity till the eventful thirteenth century. In this thirteenth century, for the second time in history, the Buddhist missionaries, who carried the lofty gospel of Lord Buddha Gautama Shakyamuni, reached Latvia.

From the thirteenth century onwards, the history of the Baltic States is marked with cruel paths of blood and suffering that have been cut into Latvia, Estonia and Lithuania by many invasions from the West and by conquering armies. In the beginning of the thirteenth century Latvia was attacked by a crusading Order, the Military Brothers of Christ, otherwise

called the Knights of the Sword. This German Order of Christian missionaries presented an ultimatum to the Latvian and Estonian sovereigns, demanding that they submit to the Military Brothers of Christ and embrace Christianity. The members of this Christian Order were small landed German gentry who hoped to become rich in the conquered land. The Latvians, Livonians, Kuronians and Estonians, all inhabitants of Latvia and Estonia, decided to defend their Fatherland against the aggressors; for they were fully convinced that it was better for them to die struggling as Buddhists than to live as Christians against their will. A fierce struggle now ensued between the Christian missionaries and the inhabitants of Latvia and Estonia. Armed only with primitive weapons, the people of the Land of Amber fought back for many decades the Christian invaders who wore coats of mail and possessed deadly arms for those times.

The subjugation of Latvians and Estonians by the German Christian Knights was accompanied by incredible cruelty. The Military Brothers of Christ burnt and ravaged everything in their path, massacred nearly all the males, carried off the women and children into slavery and seized all the cattle. Two tribes, the Livonians and the Kuronians, were completely exterminated. Overwhelming odds were arrayed against the Latvians and the Estonians, and so after several decades of stubborn struggle the Latvians and the Estonians were defeated.

At the height of their power the Latvian people numbered more than twenty millions. But in this terrible war they were mercilessly decimated, and when the hostilities ended, only two million old men and women, children and cripples remained alive. Most of these unfortunate people were forcibly baptized by the German Military Brothers of Christ, who became undisputed masters of Latvia and Estonia. The Latvians and the Estonians were reduced to a state of complete slavery. The sacred *Ramavas* were desecrated by the Christian proselytizers, and the holy oak trees were uprooted. The severest measures were enforced to suppress Buddhism. The use of the Latvian national script was forbidden, Buddhist images were destroyed and the history of Latvia was falsified by the Military Brothers of Christ. Even the very names of Latvia and Estonia were done away with by the cruel conquerors: Latvia and Estonia were renamed "St. Mary's Land" or "The Land of the Blessed Virgin."

Even under the direct threat of extermination, thousands of Latvians and Estonians refused to condemn their native Buddhistic beliefs as idolatry or a senseless cult. They crossed the borders of Russia and sought asylum in the East, in the neighbouring land of the hospitable and

benevolent Russian people, who were then always willing to give assistance to the persecuted. The shrewd Russian rulers, the Princes of Novgorod and Kiev, promptly granted asylum to the hard-pressed Latvian Buddhist refugees. This happened about seven hundred years ago. The Lithuanian kinsfolk of the Latvians were forcibly Christianized only about five hundred years ago, for the Grand Duchy of Lithuania, very powerful in the thirteenth and fourteenth centuries, was not easily defeated by the Military Brothers of Christ.

In any case, the Knights of the Sword did not succeed in breaking completely the spirit of the subjugated peoples. Buddhist beliefs embedded in the imagination of the population did not die out. Thus Buddhism still lives today in the folklore of Latvia, Estonia and Lithuania.

In 1923 I was elevated by His Holiness the Buddhist Pope Aavan Lobzang Thubdian Gyamtso, the thirteenth Dalai Lama of Tibet, to be the Buddhist Archbishop of Latvia and Head (Sangharaja) of Buddhists in the three Baltic Republics, Estonia, Latvia and Lithuania, with the episcopal seat at Riga, capital of Latvia. In the period between the First and Second World Wars there was an unparalleled interest in Buddhism among the intelligentsia of the Baltic States. Many men of high ability and talent openly embraced the Buddha-Dharma. They were not overcome by world-weariness, as is the case of some who become Buddhists, but were seekers after the divine within man. Buddhist texts were published in Latvian, Estonian and Lithuanian languages and were distributed to all sections of the public.

At present the Buddhists in the three Baltic countries represent only a small minority of the population, but so far as my Buddhist Archdiocese in the three Baltic States is concerned, I appreciate the quality of my diocesans more than their number.

Some people may query why, if Buddhism existed in ancient Latvia, Lithuania and Estonia, images or statues of Lord Buddha Gautama Shakyamuni have not been excavated in archæological sites in these countries. Here I must say that Lord Buddha Gautama and the Past Buddhas were usually not represented anthropomorphically even in ancient India, but only by an empty throne and the particular tree under which each of them attained Enlightenment.

According to the *Saptabuddhastotra,* a sacred text of Buddhism, Lord Buddha Vipashyin was born at Bandhumati and became an Omniscient One under a *patala* tree. Lord Buddha Sikhin was born at Aruna and became an Omniscient One under a *pundarika* tree. Lord Buddha Vishvabhu was born at Anupama and became an Omniscient One under a *sala* tree. Lord

Buddha Krakucchanda (called in Pali Kakusandha) was born at Kshemavati and became an Omniscient One under a *shirisha* tree. Lord Buddha Kanakamuni (called in Pali Konagamana) was born at Shobhanavati and became an Omniscient One under an *udumbara* tree. Lord Buddha Kashyapa (in Pali Kassapa) was born at Varanasi (present-day Banaras) and became an Omniscient One under a *nyagrodha* tree. And Lord Buddha Gautama Shakyamuni, the gentle teacher whose spiritual dominion extends over so many countries in this world and who is still worshipped today by more than eight hundred millions of human beings and innumerable hosts of Gods, was born at Kapilapura (Lumbini) and became an Omniscient One under an *ashvatha* tree.

The particular trees under which different Buddhas attained Supreme Wisdom (*Anuttara Samyaksambodhi*) were ably depicted in ancient Indian art. I refer to the archaic art of Bharhut, a village six miles to the north-east of Unchera in the Nagod District of Vindhya Pradesh. To learn something of this art one has only to enter the Indian Museum in Calcutta, by its main gate on Chowringhee. There is a Bharhut Gallery in that Museum. I visited it in December 1956. The art of ancient Latvia very closely resembles this primitive phase of Indian classical art. There is in this art a sincere attempt to portray nature (but not the human feelings). In the days of its glory, Bharhut, or more correctly, a Buddhist *stupa* at Bharhut, attracted pilgrims from far-off Vidisha and Pataliputra (modern Patna).

It is, of course, not my intention to deny the possibility of Lord Buddha Shakyamuni's images having been made in the lifetime of the Blessed One, for I have seen with my own eyes in Transbaikalia, now called the Buryat-Mongolian Autonomous Republic of the Soviet Union, an image said to be the most authentic Buddha image in the world, reputedly completed during the lifetime of the Tathagata. A replica of this statue of superlative importance can be seen in the celebrated Gandan Monastery at Ulan Bator (formerly Urga), capital of Outer Mongolia. However, I think that on the whole Buddha images were rather rare prior to the completion of the first quincentenary of existence of Lord Buddha Shakyamuni's Sangha.

I firmly believe that the establishment of Buddhism in Europe on a firm basis is no longer a thing of the distant future. Buddhism's magnificent edifice stands out ever more clearly in the West. It is true that a large part of the globe is at present in the hands of those who look upon material well-being as the be-all and end-all of life. An effective antidote is also needed to counter the flippancy and frivolity that appear to be creeping over the national characters of many Buddhist nations in Asia.

In order to strengthen the culture of the mind in the present materialistic age we need an adequate number of teachers at the right places and at the right times. Buddhism seems in for a period of continuous adaptation. Unfortunately, however, very often the Buddhist clergymen in Southeast Asia, attached as many of them are to some unimportant details of an ancient discipline, do not know how to preach the Dharma in a way attractive to the modern man. Yet, so far as my reading of the world trends is concerned, I feel certain that in not too distant a future mankind will begin to turn away from its delusions and errors.

We need not seek bliss in some sequestered nook. To run away from life is not what Lord Buddha Gautama Shakyamuni wanted us to do. The ideal of good Buddhists should be to devote themselves to the spiritual aspect of life, while living in the world. But, of course, while advancing on the path of spirituality, they should do all that is possible for the material well-being of all sentient beings.

KARLIS A. M. TENNISONS

THE GUARDIAN WALL

With sweet compassionate faces,
Hands outstretched, humanity's friends
Up to the golden Zenith
The Hierarchy ascends.

In glory on glory I see Them,
Helpers of all of us;
But the loveliest Bodhisattvas
Are the anonymous.

Lotus-seated, rainbow-circled
In the heaven of the Void,
They rear about the race a Wall
That may not be destroyed.

Its base is built of coral —
The blood that They have shed;
Its turrets sheerest diamond —
The life of purity led.

O Hierarchy Celestial,
O Tara, from Thy throne,
Grant that in Thy Great Guardian Wall,
My life may be one stone.

BHIKSHU SANGHARAKSHITA

A NEW APPROACH TO OLD LEGENDS

[**Dr. F. J. North's** close association with the National Museum of Wales, where he is Keeper of Geology, has given him an intimate knowledge of Wales. In this article he traces the origin of old legends of sunken cities in that region. He compares the study of ancient legends to the cleaning of an old picture: layer after layer must be removed, but each layer is a link in the history of the place.—ED.]

MANY COUNTRIES have their legends of lands that have sunk beneath the sea and of lakes that cover once prosperous cities, and although they vary greatly in detail many of the legends have enough in common to suggest that they are related. This makes it interesting to speculate on the extent to which they are of common origin or have intermingled during their growth.

But comparative studies can be confusing and even misleading unless the circumstances in which the legends originated and acquired their present forms are taken into account. In doing this it is better in the first instance to consider the origins and relationships of legends of a limited region, and as the result of one such approach—to the legends associated with the Welsh coast and lakes—it transpired that, as now told, the stories are largely the invention of romantic writers of comparatively recent times.[1]

When, however, the literary embellishments are recognized for what they are and are removed, as the ivy that makes an old building picturesque is removed in order the better to study the architecture and the stones, there still remains a nucleus common to them all—a simple statement relating to an inundation. The statement is of ancient origin and may well have originated in physical happenings that so impressed some of our remote ancestors as to become vital parts of the traditions that were passed orally from generation to generation until at last they were committed to writing, to be preserved unchanged until scholars interested in the dawn of literature brought them again into circulation and commenced an era of elaboration.

Wales lends itself to inquiry of this kind because it is well-provided with legends and is a well-defined geographical entity of which the physical history of past ages—the geographical history—is well known. What follows is a brief summary of the relevant facts and the inferences they suggest, presented in the hope that others may be inspired to apply

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[1] *Sunken Cities : Some Legends of the Coast and Lakes of Wales.* F. J. NORTH, Cardiff, 1957.

similar methods to the study of other regions.

There are two principal legends associated with the Welsh coast. One relates to Cardigan Bay in the west and the other to Conway Bay in the north. As now told[2] the former concerns Cantre'r Gwaelod (in English, the Lowland Hundred), the kingdom of Gwyddno Garanhir, a once fertile land that lies beneath the waters of the bay. It had sixteen fair cities, and was protected by embankments that prevented the sea from overwhelming it at high tide and sluices that permitted land-water to drain away at low tide. The guardian of the embankment was one Seithennin, but he was a drunkard, and one night he failed to close the sluices with the result that the sea rushed in, overwhelming the land and its inhabitants. Nowadays, when the water is clear enough the submerged buildings and roads are clearly to be seen, and the attentive listener can hear the sound of the church bells as they are wafted to and fro by the waves. That is the gist of the story and it appears in several variously elaborated versions, in one of which Seithennin is made to destroy the embankments deliberately, the revengeful act of a disappointed lover.

The story associated with the coast of North Wales also relates to a King, Helig ap Glannawg, whose realm was overwhelmed by the sea.[3] Like that which drowned Cantre'r Gwaelod, the inundation was sudden, but some people escaped by rushing to a high hill. A patch of seaweed-covered stones to be seen when the sea is calm at times of low equinoctial tides is pointed out as the ruins of the Royal Palace, Llys Helig.

In some versions of the story the inundation was a punishment for the sins of Helig's ancestors. It had been foretold long previously, and night after night a wailing voice was heard to cry, "Vengeance will come." Other versions make the catastrophe occur on the night of a great feast and tell of a servant who went to the cellar to fetch wine and, finding it full of water, had time to warn only the old harper, so that these two alone were able to escape and all else were overwhelmed.

Yet other versions speak of the catastrophe as retribution for a murder committed by a young man who wished to marry Helig's daughter. In order to obtain a golden torque, for want of which she would not marry him, he killed a nobleman and stole one and it was when he was digging the grave that the voice began to cry "Vengeance will come." In these versions the catastrophe took place long after the death of Helig—when his descendants were enjoying a convivial banquet.

When dates are given both inundations are usually assigned to the

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[2] *Welsh Folklore and Folk Customs.* T. Gwyn Jones, London, 1930. P. 97

[3] *Ibid.*, pp. 94-5.

middle of the sixth century, though other dates from the fourth to the ninth are also mentioned. Many writers have regarded the legends as history and maps have been drawn to show the distribution of towns and roads in both submerged regions[4] and the site of Helig's palace has been surveyed and delineated on at least three occasions, though the plans produced differ considerably from one another because the surveyors were trying to see, in an irregular assemblage of stones, a rectilinear pattern that does not exist.

An examination of the cartographical and geological evidence shows, however, that no inundations of the magnitude required could have occurred in either of the regions during any of the periods to which the legends are supposed to relate. It shows that what the Cantre'r Gwaelod story cites as embankments erected to keep out the sea are pebble ridges of natural origin, so disposed that even had they been artificially erected they could not have acted as protective barriers. It also shows that the stones called Llys Helig are not the ruins of a palace but a spread of boulders brought thither by glaciers that converged upon the region during the Ice Age. They had been left behind when the clay with which they were associated had been washed away by the sea.

An examination of the literary evidence is equally iconoclastic and it transpired that all the "eye witness" details were added by over-credulous antiquaries and romantic writers during the seventeenth, eighteenth and early nineteenth centuries. It is possible to see from their chronology when most of the details were added and what inspired them. Those relating to Helig's fertile kingdom and to the grief and terror of its inhabitants as they surveyed the scene of destruction were added about 1607, inspired by pamphlets describing floods that devastated lands adjoining the estuary of the River Severn in South Wales, and the embankments in the Cantre'r Gwaelod story were introduced in the middle of the seventeenth century, inspired by accounts reaching Britain of the measures being taken in Holland to prevent the sea from extending its bounds.

To those who elaborated it the ultimate origin of the story of Llys Helig consisted of no more than items in thirteenth-century genealogies which cite Helig as one whose territory the sea overwhelmed, and although the earliest reference to Cantre'r Gwaelod contains more than the bare reference to an inundation it has none of the details that make up what is now regarded as the legend of the Lowland Hundred. It occurs in a poem in the *Black Book of Carmarthen*, one of the earliest of surviving Welsh

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[4] *Sunken Cities*, pp. 42, 50, 58, 74.

manuscripts, generally regarded as dating from the middle of the thirteenth century. In this poem Seithennin is told to stand forth and see the destruction that the sea has wrought to the land. There were no fair cities, no embankments and no dramatic escapes from the disaster, but the flood was attributed to a maiden who let loose the waters of a well.

The reference to a well is reminiscent of many legends that are associated with lakes that are said to cover the sites of palaces or towns, and although the well never again appears in the story of Cantre'r Gwaelod, in their later developments the details of the stories told about lakes and submerged coastal regions show signs of much commingling. This relationship in itself provides a fascinating field for study.

The geological evidence from Cardigan Bay also shows that an inundation of the magnitude required—it would have involved a sudden and permanent lowering of the land or a rise in the level of the sea to the extent of about 60 feet—could not have occurred during any of the periods associated with the legend. It does, however, show that a large part of the tract that is now the Bay was dry land—or at least swampy forest—in prehistoric times, and that due to the general but slow rise in sea-level at the end of the glacial period, the sea encroached gradually over it. The present general relation between land and sea in these western regions was established at about the beginning of the Roman era in Britain.

That land has indeed been submerged is shown by the occurrence of the boles of trees standing erect and rooted in the clay that is exposed at low tide on the foreshore in several widely scattered parts of the coast. The stumps are in their position of growth and the clay in which they stand represents the soil in which the trees were growing. Associated beds of peat indicate long periods of forest growth. The tree stumps are in some places very numerous, and as far back as the twelfth century, Giraldus Cambrensis, to the record of whose journey in Wales we owe much of our knowledge of contemporary conditions, noted that at Newgale in Pembrokeshire they looked "like a grove cut down."[5]

Apart from the evidence of geological chronology there are indications—in artifacts of bronze and bone that have been found in the peat or the clay—that man was living in the regions whilst the inundations were in progress. One dramatic example was noted at Lydstep in Pembrokeshire, where the skeleton of a pig, crushed beneath the prostrate trunk of a tree, was discovered in peat laid bare during very low tides in 1917 but normally covered by more than twenty feet of water. There were, between the

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[5] *The Itinerary of Archbishop Baldwin through Wales*. Everyman Edition, 1944. pp. 91-2.

trunk and the bones of the pig's neck, two flint arrowheads suggesting that early man hunted in a forest that had become so waterlogged that trees were apt to fall, leaving their trunks to be buried in sodden vegetation that was subsequently to become peat.[6]

It would seem, then, that whilst critical examination may take away some of the glamour of the nineteenth-century versions of the legends, it shows that the nuclei about which the stories have been built can have originated in actual happenings of which early man was a witness, and may perhaps embody the earliest records of human experience in Wales—and that of course may apply in any of the regions to which stories are attached.

It may well be objected that such a long tradition of folk memory is unlikely, but one has to remember that the encroachment of the sea was not a sudden catastrophe but a slow and long continuing process that affected the lives of many generations of observers. A tradition long in development is likely to be long in survival.

The genealogical references to Helig as one whose land was overwhelmed by the sea do not indicate where the land was—the location was part of the later elaboration—but the poem introducing Gwyddno Garanhir associates his land with Cardigan Bay, and after an examination of the documentary evidence the present writer suggested that in the modern version of the "Legend of Llys Helig" a story that originated in happenings that affected Cardigan Bay, had been adapted to the geography of Conway Bay. This conclusion was confirmed when in 1946 Professor Thomas Jones drew attention to and published an allusion to Helig in a thirteenth-century manuscript in the library at Exeter Cathedral.[7] It was a note that appears to have been appended to an earlier copy and incorporated into the main text when the Exeter copy was made, and that earlier copy must be the earliest reference to Helig that has yet been brought to light.

In speaking of three Kingdoms that have been submerged it stated that one of them was ruled over by Helig, son of Glannawg and that it lay between Cardigan and Bardsey Island, *i.e.*, that it was the territory assigned to Gwyddno Garanhir in the *Black Book of Carmarthen* poem and was not situated in the region to which it was assigned in the "Legend of Llys Helig." When that legend began to take shape, Cardigan Bay had for centuries beeen associated with the story of Gwyddno Garanhir, and

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[6] *Sunken Cities*, p. 188.

[7] *Cronica de Wallia...from Exeter Cathedral Library, MS. 3514.* Bulletin Board Celtic Studies. Vol. 12, 1946, pp. 27-44.

what more natural than that a writer in North Wales (where the elaboration began), unaware of the allusion in the Exeter MS., should give the story of Helig a "local habitation and a name" by associating it with the submerged stones in Conway Bay and making them the ruins of Helig's palace?

It is not possible in a brief article to consider more than a few facets of even one line of enquiry, much less to consider the legends in relation to those associated with other regions. The matter, of considerable interest and importance, is dealt with in the essay *Sunken Cities,* but enough has been written here to show that the study of ancient legends has much in common with the cleaning of an old picture.

The removal of the cracks and age-stained varnish often reveals traces of retouching and perhaps of alteration and addition by hands other than those of the original artist, and calls for the careful removal of all the added paint. This done, another picture reveals itself, better perhaps, or more important than the one by which it had been concealed. Removing the superimposed coats of literary varnish, so to speak—the details added during long continued retelling—does not destroy old legends or prevent the enjoyment, as literary efforts, of the tales into which they have grown. On the contrary, it adds to their interest by showing how they acquired their present forms and reveals them in their origins as records of early human experience.

F. J. NORTH

SEA-SHELL

Cast upon the shore,
Thing of whorled beauty
With echoes of ocean,
Long, long have you lain
In deep sea-country
Amid fantastic plants and flowers,
And where fish like quicksilver thoughts
Flash to and fro;
You epitomize the sea, its splendour,
And the mystery of all things created;
You lay the centuries at my feet.

HERBERT BLUEN

TWO VIEWS OF THE RAMAYANA

[**Shrimati Prema Nandakumar** has at a young age settled herself in an admirable devotion to literature, both Indian and Western. We are glad to publish her respectful account of how two of the greatest Indians of our time have approached the *Ramayana*. Indeed, in India, an age may be known by how it approaches the *Ramayana*.—ED.]

Salutations to Raghava
dark-hued like the cloud
shining resplendent
with crest and ornaments all,
Seated majestic
with one hand
blazing forth the Light
of Knowledge,
the other
resting on the knee;
And looking sideways
at nearby Sita
lightning-hued
with lotus in hand.

IT IS a feeble rendering of the prayer that is on the lips of tens of thousands of devotees every day. Raghava, the Prince who was God, and Sita, the offspring of Mother Earth, are not merely the hero and heroine of *Ādi-kavi* (Primal Poet) Valmiki's great epic, the *Ramayana*: they are also the *ishta devatas* (chosen deities of worship) of millions of Hindus. Since Valmiki's time the tale has been told again and again, and there is even a single-verse *Ramayana*. Notable among the versions of the *Ramayana* in the living Indian languages are Kamban's in Tamil, Tulsidas's *Rama Charita Manasa* in Hindi, Moropant's in Marathi, Krittibash Ohja's in Bengali, Durgabar's *Giti Ramayana* in Assamese, the Kannada *Ramayana Darsana* by K. V. Puttappa and the *Ramayana* in English verse by Romesh Chunder Dutt. However the tale is told, whoever tells it, the ambrosial flavour remains. In Brahma's words,

As long as mountains stand
and rivers flow,
So long shall Rama's tale be told
to cleanse the souls of men.

The river is the same, but as the freshes come, it acquires a new look and almost a new life every time. So is it with the *Ramayana*. Each new

rendering, adaptation or commentary serves but to heighten its beauty and emphasize the richness of its content. In recent years there has appeared a masterly commentary on the *Ramayana* in English and a new version of the epic, no less satisfying and stimulating; the author of the former was the late V. S. Srinivasa Sastri, and of the latter, Shri C. Rajagopalachari; immaculate men both of them, aged, experienced and wise.

Sastriar[1] gave his series of thirty talks on the *Ramayana* under the auspices of the Madras Sanskrit Academy from April to November 1944. As Gandhiji himself had desired that these talks should be given a permanent form, they were published as *Lectures on the Ramayana* in 1949. These are talks—they do not tell a story systematically or build up a theoretical structure. There is the spell of the spoken word, and the atmosphere is almost redolent of Upanishadic times. Sastriar gave these talks in the evening of his life, after he had been a Liberal politician, a seasoned statesman, a Round Tabler, a legislator, a Vice-Chancellor and for many long years the President of the Servants of India Society. The lectures reflect the man; they are easy and conversational, they carry effortlessly a vast burden of scholarship—they are the talks of an immaculate Advaitin and an unruffled Liberal statesman.

Rajaji's version of the *Ramayana* appeared originally as weekly instalments in the Tamil *Kalki* and the English *Sunday Standard*. Rajaji too wrote them in the evening of his life—when his vessel had come safely to port at last after many a stormy and fruitful voyage on our political seas. He had just concluded his brief but brilliantly purposive second term as Premier of Madras, and these weekly exercises in epic narration gave him the needed relaxation—a relaxation that was also service of the purest kind. He had rendered the *Mahabharata* into Tamil and English even earlier, and now he turned to the *Ramayana*. Rajaji has himself confessed that the re-telling of these two epics is "the best service [he has] rendered to [his] people." If Sastriar was an Advaitin and Liberal statesman, Rajaji's "marks" are that he is a Vishishtadvaitin and a Congress (in some respects almost an Extremist) statesman. Although Rajaji wrote for a far-flung mass of readers, his style of writing has itself the quality of familiar speech: there is no heaviness in the narrative. Occasionally Rajaji too leaves the mere narrator's role and takes on that of the commentator. Sastriar and Rajaji were different; but wise men both of them, they were approaching the same shrine—the *Ramayana*. To read them one after the

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[1] A Tamil honorific form of reference; *ar* is added after the name.

other, to read Valmiki in the light of their remarks or interpretations, to read all three of them together in fact—this would be the best way of winding towards a real understanding of our great epic.

Both Sastriar and Rajaji take Valmiki's work as it is, but they have difficulties with the last Book, "*Uttarakānda*." Sastriar, however, accepts it as Valmiki's genuine work and in fact cites verses from it in support of some of his theories. But Rajaji has his doubts: "Although there is beauty in the 'Uttarakānda,'" he says, "I must say my heart rebels against it . . . it mirrors the voiceless and endless suffering of our womenfolk." Rajaji's view is that, just as Parasurama's avatarhood ended when he met Rama, so too the latter's avatarhood ended when he had slain Ravana; "after that battle, Rama remained only as a King of the Ikshvaku race." Again, whereas Sastriar confines his discussions almost exclusively to Valmiki's epic, Rajaji occasionally brings in Kamban or Tulsidas to make a point or suggest a variation of the tale. Rajaji's prime inspiration, however, remains Valmiki. It is the Valmiki story that he narrates, retaining the same order, often translating the original word for word. Comments are reduced to the minimum, but where they appear they are seen to be wonderfully appropriate and tuned to the context of the present day. One example should suffice. After relating the events in the "*Ayodhyakānda*" leading to Rama's ready renunciation of the throne, Rajaji writes:—

> Readers should exercise their imagination and build up in their own hearts the passions and sorrows of the persons fighting in this epic. Dasaratha's anguish, Rama's cheerful renunciation and the greedy passion of Kaikeyi which smothered all noble impulses—these are familiar phases in our daily lives. Valmiki and Kamban saw with the vision of genius and made the events in Rama's story live again in song. We, too, should see them through imagination. This is the meaning of the tradition that, wherever Rama's tale is told, Hanuman himself joins the gathering and reverently stands with tear-filled eyes listening.

Sastriar's lectures are more like Bradley's celebrated lectures on *Shakespearean Tragedy*. The same erudition, the same zest, the same ethical seriousness and the same profound understanding of human nature that make Bradley's lectures on Shakespeare's tragic creations almost the last word in imaginative criticism are found richly displayed in Sastriar's delineations of Rama and Lakshmana, Bharata and Hanuman, Sita and Kausalya, Kaikeyi and Sumitra, Ravana and Vibhishana. Sastriar was addressing an audience that knew the main lines of the *Ramayana* story very well indeed. He could take much for granted, and he could even

illustrate his points by quoting the original Sanskrit verses. The pleasure of telling and the pleasure of listening were akin to the pleasure we experience in seeing long-loved faces yet once again, recapitulating, recounting and exchanging confidences.

There are two or three controversial episodes in the *Ramayana* which test each new commentator and teller of the story. One of them, the rejection of Sita, is one of the terribly intricate knots of *Ramayana* exegesis. Rajaji, as we have seen, simply cuts the knot, reducing Rama from an *avatar* to a man and attributing the authorship of the "*Uttarakānda*" to hands other than Valmiki's. Sastriar accepts the "*Uttarakānda*" as Valmiki's work but tries in terms of humanistic psychology to unravel the complexities of Rama's character. It is one of Sastriar's greatest flights of persuasive eloquence, and in one place he brings in the example of Othello to explain Rama's apparently unaccountable behaviour:—

> All first class literature is human literature and belongs to the whole of mankind. In the great play of *Othello* where Shakespeare depicts this passion of jealousy in its worst form, he shows how it degrades the great character of Othello....Othello at least had something, a handkerchief; he had heard something, seen something. Rama had nothing at all. All that he could say is, "You are an angel and Ravana is a wicked person. When you were in his control, how is it possible for things to have been right?"

Presently Sastriar refers to King Arthur's generous treatment of Guinevere, who certainly *was* guilty, and to the parallel Ahalya episode in the *Ramayana*. Guinevere and Ahalya were guilty; yet after expiation there was room for their reunion with Arthur and Gautama; the wives had erred, and the husbands were willing to forgive them. In suspecting and punishing Desdemona and Sita, Othello and Rama had erred; and in their matchless generosity the wives were not unwilling to forgive the erring men. Sastriar concludes the discussion thus:—

> So end these great stories with eternal lessons for us. Because I have said jealousy is human, that it is natural, that it is commonly found, it does not mean that it is a virtue. It means that it is a human passion leading to a violent crime and must, if possible, be conquered or at least kept down within stern limits, and when the sin has been sinned, as King Arthur says, there is a time for forgiveness....When we are jealous and punish others, we are only human. But when remembering these great examples we forgive those who do wrong to us, for the moment we are not human but we are drawn up to the full dignity and height of divinity.

Another knot relates to the Vali episode. It had been agreed between Rama and Sugriva that the former would help to destroy Vali (Sugriva's brother) and Sugriva would help Rama to destroy Ravana and get Sita back. But why didn't Rama kill Vali in a straight fight? Once again the Rajaji way is to cut the knot rather than try to untie it. "I...pray that the learned may forgive me," he says, and adds: "What I think is that an avatar is an avatar and that among the sorrows that the Lord and His consort had to endure in their earthly incarnation, this liability to have their actions weighed on the earth by scales is a part." But Sastriar couldn't take this easy (and perhaps wise) way out of the difficulty. On the contrary, he devotes a whole lecture to this controversial question. "Authorities which cannot be questioned are found on either side of the dispute," he says; and he will be content to "bring together the issues raised over these problems." And he does bring them together in a very masterly way. But a summing-up is one thing, a satisfying explanation is a very different thing. Rama could defend himself by enunciating his doctrine of "naked imperialism"—the entire earth belongs to the Ikshvakus! But are we satisfied? Sastriar too is not quite satisfied, and so puts forward a suggestion:—

> It is bold of me to make it, but I believe it is supported by the words of the Poet. When the brothers were first locked in combat, Rama had not finally made up his mind whether he would go out and have a straight fight with Vali or whether he would from his place of covert position attack. Perhaps he hesitated at the last moment. "Am I going to do this wrong thing, this unchivalrous thing?"...

After the killing of Vali, Rama restored Ruma to Sugriva, although she had lived with Vali in concubinage, and Sugriva readily took back his wife. Yet, after the killing of Ravana, Rama wouldn't take back the stainless Sita! Sastriar makes the point and leaves it at that.

There is, then, the Vibhishana episode. Rather than associate with his brother Ravana in his persistence in an evil course, Vibhishana surrenders to Rama and helps him to defeat and destroy Ravana. Is Vibhishana no more than a traitor, a glorified Quisling? Or is Vibhishana really the bravest of Bhaktas? Kumbhakarna too didn't give his approval to Ravana's policies; but he didn't abandon his brother, he laid down his life for him. Was it necessary that Vibhishana should not only leave Lanka but actively help Rama? Rajaji's answers are quick and categorical: "Kumbhakarna acted according to ordinary morality. This was a simple thing which everybody could understand. But Vibhishana followed a higher morality."

But what is this higher morality? It is the obligation to withdraw

from Evil and seek out Good, to fight Evil and help to destroy it. As for Rama's acceptance of Vibhishana, it underlines the doctrine of *prapatti*, the way of salvation prescribed for the Vaishnavas:—

> It illustrates the doctrine that the Lord accepts all who in absolute surrender seek shelter at his feet, regardless of their merits or defects. Their sins are burnt out by the mere act of surrender. This is a message of hope to erring humanity....This divine assurance is the life and light that a world filled with sin and darkness needs.

Thus Rajaji the exponent of *Bhakti*. Sastriar when he takes up this question begins with a reference to Sri Aurobindo's article in the *Bande-mataram* entitled "Exit Vibhishana," referring to Gokhale. When it comes to defending Vibhishana, Sastriar is dialectically brilliant and most persuasive. By way of prolegomenon Sastriar underlines the difficulties of the democratic way of life:—

> Democracy is certainly the best form of human governance that has yet been devised, but it wants to be served by brave men, by true men, by first class men. It stands liable ever to the greatest abuse at the hands of untried men who think that abuse is the staple of politics and hatred is the hall-mark of patriotism.

For the rest, it is a priceless privilege to listen to dear Rajaji telling the *Ramayana* story or to Sastriar delineating this or that character or discussing one episode or another. Slight differences in emphasis there are, of course, but in no way affect our enjoyment of the great epic. Sastriar's discourses and Rajaji's recital make a powerful appeal because, more than everything else, they are, in the purest sense, religious in their impulsion. Sastriar, we are told, had "emotional breakdowns on occasions" when he was giving his talks; from this circumstance Shri T. R. Venkatarama Sastri rightly concludes that Sastriar "was not without reverence that is of the substance of religion." Rajaji, of course, is quintessentially a religious man. By readily undertaking and cheerfully completing great tasks at an age when they might well have rested on their oars, Sastriar and Rajaji have given an edge to the latter's exhortation:—

> Let no one look upon work as a burden. Good work is the secret that keeps life going. While one should not hanker after results, life without work would be unendurable.

Or, in the words of the Gita, *Yogah karmasu kausalam.*

PREMA NANDAKUMAR

NEW BOOKS AND OLD

THE WISDOM OF TWO CHINESE SAGES*

THE HUMANIST AND THE MYSTIC are usually regarded as opposites, particularly today when humanism has dwindled from an imaginative faith in the potentialities of reasoning man into a narrow kind of scientific rationalism. But no such mental gulf divided the two great sages of China, and if for Confucius the measure of man was man, while for Laotse man was immeasurably more than he knew, each was conscious of a central harmony to which human life was meant to conform. Confucianism would not have maintained its supremacy over the Chinese people for two thousand five hundred years, if it had been only a code of personal conduct and a theory of a rationalized social order devised by a scholar and a gentleman to counter the collapse of the traditional feudal system.

Dr. Lin Yutang compares the state of anarchy in the Chinese Empire in the time of Laotse and Confucius to conditions in modern Europe. The problem then as now was to re-order life on firm foundations. But this cannot be done by imposing some system upon it, whether ethical, economic or political, from without. When any form disintegrates, life can only renew itself from within. Civilizations die in the hearts and minds of men and there they must be reborn.

Laotse realized this more radically than Confucius. All his teaching and that of his witty disciple Chaungtse was directed to recovering and maintaining what they called "the original nature of man." In one of the "Imaginary Conversations" between the two sages, which Chaungtse wrote, Laotse criticized Confucius for confusing men's minds with *ideas* of humanity and justice:—

> If you will allow the people to go on living without loss of their original simplicity, and you yourself will just follow your natural impulses, people's character will be established. Why do you go about impatiently like a man who has lost his son and is beating a drum to look for him? The swan is white without a daily bath and the raven is black without black paint.

In thus insisting on the need to "return to origin," to throw away all secondary notions and to commit the self to the primal Darkness from which Light and Life are perpetually renewed, Laotse was a typical mystic. But few are capable in any age of so total an act of faith and such an abdication of self-consciousness and its attachments. The self-conscious man who follows his natural impulses plunges not into his original nature, but into a morass of individual selfishness. That is why chaos comes again when the cultural and ethical framework collapses, which has preserved a civilization even in its decline, and why Taoism, despite its profound meaning for those whose self-will has been purged in the fires of experience, could never mould the history of a people as Confucianism did in China. As a political system Dr. Lin Yutang believes it to be out-dated, but as a system of humanist culture he is convinced that it can still hold its own.

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* *The Wisdom of Laotse.* (303 pp.); *The Wisdom of Confucius.* (237 pp.) Both translated, edited and with an Introduction and Notes by LIN YUTANG. (Michael Joseph, London. 1958. 21s. each.)

In both these volumes he has not confined himself to the writings of the sages whose wisdom they present, but drawn, also, upon those of their most inspired disciples. Chuangtse was Laotse's greatest disciple and Dr. Lin Yutang has woven into his own commentary on the *Tao Teh King* many passages from Chuangtse's racy interpretations of Taoism. With Confucius, who created a school around him, he has more material to draw upon. Thus the *Analects*, the miscellaneous collection of aphorisms or moral maxims, by which Confucius is chiefly known to Western readers, find their place in this volume, in a much larger body of writings which enable us not only to glimpse the master, but to understand his teaching as a coherent system, aiming at a rationalized social order, but based on the achievement of a moral harmony in man himself.

One of the most interesting of these writings is the book of *Chungyung*, usually translated as "The Doctrine of the Mean," but rendered by Dr. Lin Yutang as "Central Harmony." It is believed to have been written by Confucius' grandson, Tsesze. Here are the roots of Confucianism which were to flower later into the eloquent philosophy of Mencius. And here we have evidence enough of the depth of insight which underlay Confucius' humanism, and made it so much more than the philosophy of a "superior person." At the heart of his teaching was a conception of moral law as that which fulfilled the deepest needs of human nature and united it with the whole of life. The moral being for Confucius was "the *central* self" and when this true self is realized, "the universe then becomes a cosmos and all things attain their full growth and development." The nature of such a man is "like a living spring of water, ever running out with life and vitality. All-embracing and vast, it is like Heaven. Profound and inexhaustible, it is like the abyss." Or again:—

> It is only he in this world who has realized his absolute self that can order and adjust the great relations of human society, fix the fundamental principles of morality, and understand the laws of growth and reproduction of the Universe.

How ill does the later individualistic humanism of the West compare with a culture so submissive to the divine order! But how close is such a moral law to the Dharma of the Buddha and the Tao of Laotse!

For Confucius, man derived his power and knowledge from himself. It subsisted in his "true manhood." But that "true manhood" was essentially "the original nature" to which Laotse bid his followers return. The Confucian ideals of reason and culture were not essentially opposed to the intuitive wisdom of the Taoist, because they had a common root. Dr. Lin Yutang's two volumes are complementary and his translation and editing are expert in both.

HUGH I'A. FAUSSET

Manu Dharma Śāstra: A Sociological and Historical Study. By KEWAL MOTWANI. (Ganesh and Co., Private Ltd., Madras. 384 pp. 1958. Rs. 15.00)

This is a book which is remarkable in more ways than one. It comes from the pen of Dr. Motwani, who is well-known in India and America as a philosopher and sociologist of eminence. *Manu-Dharma-Śāstra* is not only marked by that width of learning, originality of approach and lucidity of diction which are characteristic of all his writings, but bids fair to rank as his *magnum opus*, because it is more comprehensive than his earlier *Manu*,

published in 1934.

The book brings a new hope and a new message to our civilization, which appears to be powerless in controlling human nature despite its amazing strides in the conquest of Nature. What is wanted today is a positive sociology which will recognize and reconcile the claims of the individual and the community for the highest development of both. In the first part of the book Dr. Motwani discovers in the hoary wisdom of India, preserved in *Manu Dharma Śāstra*, all that we need today. In contrast to the current notions of caste, he finds a perfect coordinated scheme in Manu's exposition of the three higher castes, the threefold analysis of human personality, the triple drives, the three values and the triad of stages in life culminating in the triad of *yogas* that ensure Final Emancipation. The chapter on the social process is one of the very best and Dr. Motwani's account of social progress is both brilliant and original. The whole scheme hinges upon the spiritual destiny of man and this is regarded as the precious legacy of Manu's wisdom. Dr. Motwani takes his firm stand on the findings of great theosophists like Madame H. P. Blavatsky and Dr. Bhagavan Das. Sri Aurobindo is another authority relied upon by the author, and naturally there is not much love lost between him and the academic scholars who have edited and annotated the text of Manu and hazarded a hundred theories about chronological and textual critical problems. His attempt is to penetrate to the very core of the teachings of Manu, presumably as old as humanity itself; and the result remains subjective. By and large, his exposition is both thoughtful and arresting; but it is difficult to avoid the impression that he is sometimes reading too much into his text, as, for example, in his equation of *Kamaśāstra* (p. 82) with psychology (said to be a compulsory branch of study for all students!) and of a *Vānaprastha* with one "concerned with the affairs of state" (p. 94).

In the second part, Dr. Motwani tries to prove that Manu's thought has been directly or indirectly the shaping factor of all human civilizations — Eastern and Western, ancient and modern — by taking a historical survey of theosophical exposition and archæological discoveries. Once again the academician may not be in a position to accept Dr. Motwani's findings that Thales, Plato, Solon, Justinian and Jesus Christ and a host of others were all influenced by Manu. It is thus a challenging book and an interesting book. It will be of interest to the ordinary reader as much as to the scholar. The production of the book marks a new milestone in Indian printing and publishing.

K. KRISHNAMOORTHY

The Gnostic Problem: A Study of the Relations between Hellenistic Judaism and the Gnostic Heresy. By R. McL. WILSON. (A. R. Mowbray and Company, Ltd., London. xi+274 pp. 1958. 35*s*.)

The first half of this doctoral thesis is given to a competent summary of the general background and nature of that somewhat undefined movement of thought which Dr. Wilson sums up as "an assimilation of Christianity and contemporary thought which for a time threatened to deprive the Christian element of its identity and distinctive character." He recognizes that most of what he writes, and others have written, rests on evidence drawn from the opponents of the heresy and therefore is "open to suspicion as the propaganda of the opposition, composed by the party which eventually emerged vic-

torious and which was therefore in a position to control the record transmitted to posterity."

We are now, however, on the brink of a new era in the study of Gnosticism. The discovery of the Nag Hammadi library bids fair to carry us beyond the tentative conclusions based on the publication of the Berlin Gnostic papyrus. The one Nag Hammadi document so far published proves to be the *Gospel of Truth* mentioned by Irenæus, and perhaps the work of Valentinus himself. By far the most important part of Dr. Wilson's book is the brief — far too brief — chapter in which he deals with the two original Gnostic documents: the *Apocryphon Johannis* (in both the Berlin papyrus and the N. H. library) and the *Gospel of Truth*. Enough is said to show the importance of these discoveries and to point to the direction in which they lead. Unfortunately, Dr. Wilson does not fully incorporate this evidence in his conclusion and summary. It may well be that the time is not ripe, but it has the effect of reducing the important new material to a parenthesis.

While more disposed than many writers on the subject to recognize the good points in Gnosticism and its contribution to the development of Christian theology, Dr. Wilson has no doubt that it stands on the other side of the line dividing Christianity and the other religions.

The depth and range of scholarship from which this attractively written argument has been distilled can be gauged from the 1,220 notes which, in the wisdom of the publisher, have been printed serially at the end of each chapter and not as footnotes.

MARCUS WARD

Islam and the Arabs. By ROM LANDAU. (George Allen and Unwin, Ltd., London. 299 pp. 1958. 30*s*.)

Professor Landau, in his preface, states that he has written the book under review for readers who, without aiming at specialization, are eager to gain a "fairly rounded image of Islam and the Arabs." In this he has certainly succeeded and has done a service to all those interested in a part of the world which has during the last two decades produced so many baffling problems.

The early chapters on the history of the Islamic world are excellent and most readable, and those on Muslim law, philosophy and the arts give all that is necessary to their understanding by interested readers. The chapter on the Crusades indicates that the present resentment of the Arabs towards Western and Jewish penetration has its roots deep in history. His account of that remarkable Norman-Arab co-operation in Sicily in the eleventh and twelfth centuries is a piece of history well worth recalling and emphasizing.

The student of present-day affairs will find Professor Landau's chapter on "Problems of the Present Arab World" a fair and impartial survey. It is interesting to note his use of the expression "Near" rather than "Middle" East; and also that he makes clear that Egypt may not be entirely an Arab state, that racially her people are of Hamitic, rather than Semitic, stock. In this fact may lie the seeds of future trouble for the United Arab Republic.

There are one or two points on which Professor Landau might have been more precise. The Anglo-French ultimatum of October 1956 was given to both the Egyptians and the Jews, and not to Egypt alone. Again the account given of the evacuation of Syria and the Lebanon gives the impression that this was entirely due to British pressure. The withdrawals of British and French troops and the transfer of power were

made after reference to the Security Council, and were completed in Syria by April 1946, and in the Lebanon by December 31st, 1946.

The book is provided with a bibliography and also a good index. The special tables at the end of the chapters are a valuable addition.

J. H.

Man in Search of Immortality. By CHARLES R. SALIT. (Philosophical Library, New York. 181 pp. 1958. $3.50)

Human life in all its aspects is guided by the urge to survival. This well-known biological truth, however, has a deeper significance: the seed of human evolution is the quest of immortality. What distinguishes the man from the animal is not the presence of a soul, intellect or speech, but his religiousness, which alone is responsible for man's progress from a state of nature to one of culture. So far the author's thesis is of a very general nature.

The main point, however, which Dr. Salit seeks to make out is this. According to him, man's religious and cultural life in all its phases and forms exhibits the determining role of a limited number of constants: a few geometrical forms, the form of the human figure, the forms of a few domestic animais. These forms — the disc, the cone, the cylinder, the cross, etc. — which man has worshipped in religion and later on made use of in technology have been imbibed by man from nature (the sun, the hill, the tree, etc.) by a process analogous to long-exposure photography, a process which Dr. Salit recognizes as having "divine necessity." The form unique to a culture is its matrix; the matrix is its God.

The progress of man towards immortality is measured by the evolution of his God-concept. "Our concept of eternal life cannot exceed our concept of God." Our present concepts of God and Immortality are limited. "Only a few mutant God-forms, such as Christ and Gandhi, have caught the full vision of God and the meaning of eternity."

The author's account of the origin of God-concepts directly out of nature, and yet *not* in a naturalistic manner, deserves the attention of students of the philosophy of religion.

J. N. MOHANTY

Existentialism and Education. By GEORGE F. KNELLER. (Philosophical Library, New York. 170 pp. 1958. $3.75)

Existentialism is by no means a systematic philosophy: it is rather an act of philosophizing, even a mood or atmosphere which permeates philosophies. It is a "multivocal expression of feelings and states of mind" protesting against the forces of depersonalization holding the world in their grip today. If man does not conquer them, it is certain that he will be conquered by them. Dr. Kneller tries to make out in this book that the decision may well lie with the schoolmasters of the world. Although not professing to be an existentialist himself, he claims that the spirit of the work is one of mild existentialism, and pleads that it should be judged by standards favourable to the doctrine as a whole; from the inside and not from the outside.

Perhaps no philosophical discipline of modern times has come in for such severe criticism as existentialism. This is largely an indication of the measure in which this school of thought, if indeed it can be called such, goes counter to the prevailing outlook of scientific

objectivity. To that extent, its value as a much needed corrective may be taken as established. Dr. Kneller has stated very fairly the differences among existentialists themselves, but always kept in focus the essential unity of the doctrine which lies in the anxiety of the existentialist to "commit" himself, to penetrate the marrow of life and to involve himself directly with reality. In doing this, Dr. Kneller never forgets that it is only with the educational implications that he is concerned, and especially with the American cultural scene today. If, as is being realized, the major problem of our century is how to promote the development of society without doing violence to the integrity of the individual, then this book is a valuable presentation, perhaps for the very first time, of the bearings of existential theory on educational practice.

The thought of contemporary existentialists like Heidegger and Sartre, Marcel and Jaspers, as well as of the pioneers Kierkegaard and Nietzsche, comes in for review here. The background is depicted and the perspective made out in the first four short opening chapters. The penultimate chapter, which bears the title of the book, "Existentialism and Education," examines the relations between the two under ten crucial aspects, and constitutes the bulk of the book. The difficulties are squarely faced and a favourable balance sheet drawn up in the last chapter, entitled "Critique." The motto from Thoreau placed at the beginning neatly sums up the argument: "Any man more right than his neighbours constitutes a majority of one. . . ."

K. Guru Dutt

The Recovery of Man in Childhood. A Study in the Educational Work of Rudolf Steiner. By A. C. Harwood. (Hodder and Stoughton, London. 211 pp. 1958. 21*s*.)

This study in the educational work of Rudolf Steiner by one who has devoted his energies to the development of a Steiner school in England, who has assisted in the growth of such schools in America and the re-opening of those closed by the Nazis in Germany, is helpful, clear and authoritative.

Steiner's views on childhood and, in consequence, his ideas on education, are entirely original although they are in harmony with certain other thinkers. It is difficult for any educationist not able to command the freedom (and also the money) that must be available to the Steiner schools to carry out such ideas and ideals. However, the book is inspiring and challenging and would therefore be of very considerable interest to study groups engaged in educational research.

One of the points of real importance is the stress Steiner lays on the character and development of the teacher, as he believes, particularly in the early years, in a group of children having one teacher for all (or almost all) subjects and with their staying with this teacher for several years, thus forging a special relationship. In this way a natural discipline is achieved; also the children begin to understand that "knowledge is one" and not something in little snippets. Such a teacher will encourage the child's natural attitude of wonder and reverence for life.

The writer states Steiner's view thus:—

> It is a great responsibility to teach a group of children most of their subjects for a period of years. It will only be of value if the teacher can waken in himself genuine powers of fantasy and imagination. . . .

Another matter of great interest to those who work with children is Stei-

ner's conception of the way children develop — roughly in stages every seven years[1] — and how their first thinking is in a pictorial manner; and how important are the will and the emotions in early childhood, long before there can be any conceptual thinking. Steiner based most of his work on his own memories of childhood; he, therefore, has an inner knowledge, in contrast with many other educationists who merely observe children from an adult standpoint.

One cannot do justice to this original and stimulating book in so short a notice, but as a practising teacher I most heartily recommend it.

ELIZABETH CROSS

A Time to Speak. By MICHAEL SCOTT. (Faber and Faber, London. 365 pp. 1958. 21*s*.)

This is Michael Scott's own story of his struggles for right and justice in South-West Africa, the Union of South Africa, and the neighbouring British Protectorates, as in India and elsewhere, where the victims of wrong and injustice are legion, and where the known champion of the weak and oppressed is in danger of being sought out, told, and urged to put right almost more than his heart and soul can stand. Michael Scott just stands it; but only just — and thus he keeps faith with those who can only be helped to understand this universal struggle, and to act aright in it, by one who has shared their doubts, their feelings of inadequacy, even their moments of despair, and has pulled himself out of them.

At times, Scott is tempted to run away from all the misery and confusion he sees, voluntarily shares, and describes so well. "It was all very well for the Good Samaritan, but what if the whole road was littered with victims of a decaying social order?" he asks, and then carries on, with no sure answer — a highly principled empiricist, learning as he goes along. So, too, he resists the temptation to follow "the way of wrath and force," along which Communists and others would take him, to "an end which was no part of his intention." But he goes along it far enough to earn the right to reject it with authority.

He finds his feet more firmly on the path that breaks the vicious circle of hate and counter-hate by rejecting violence, self-assertion and self-interest, and resists evil by means that are consistent with Divine ends. It is a path which was pioneered by Gandhi, but it is so misunderstood when summarized that the reader should in justice turn to Scott's own version, explanation and application of it.

"Love is practical politics," said Nansen, and he showed many a practical politician that this did not mean that he was a mere preacher; likewise, appropriately enough, there is a strong dash of Nansen in Scott. He, too, has his practical plans, and it is to be hoped that readers will find nothing incongruous in his mixture of earthy, economic and political proposals along with high thinking and first principles, for one has to understand both to get Michael Scott's thoughts and actions into proper perspective. And that is well worth some time and effort.

ALAN DE RUSETT

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[1] A Theosophical teaching and an ancient Indian one.—ED.

The Long Road. By ARTHUR E. MORGAN. (Navajivan Publishing House, Ahmedabad. 130 pp. 1958. Rs. 2.00)

This is an Indian reprint of *The Long Road*, which was written some twenty years ago. It is gratifying to observe that some of the most outstanding deficiencies of the American economic system as criticized by the author are well on the way to correction. The advent of the New Deal left an impress which has committed both political parties to many features of the Welfare State. Further and more significantly, responsible leaders in big business and finance in the United States give substantial evidence of an awakening social consciousness and sense of "Trusteeship," so strongly advocated by Arthur Morgan.

All this testifies to the complete soundness of Arthur Morgan's philosophy. His plea is for the planned life and dedicated living. Just as we have extended immeasurably the power of our physical faculties by technological development, so we must extend our social concepts of interdependence and brotherhood to meet the demands of these new physical powers. The kernel of Morgan's philosophy is forcefully demonstrated throughout the book. Individual responsibility; self-realization; the case for the "small community"; the necessity for adherence to basic principles of life — all these are presented with the clarity and definition so characteristic of Arthur Morgan's style. He states: "We have been building a greater superstructure of business, government and society, than the quality of our character will long endure." "The long way round of building character, in the end will prove to have been the short way home to a good social order."

Especially stimulating are the suggestions on "Building a New Social Order," "Islands of Brotherhood," "Character in Economy," "Imaginative Capitalism" and a particularly instructive chapter on "Cases," which are down-to-earth, actual examples of the principles presented. This book sold more copies than all of Morgan's other books combined. It is a good book for the American public and others; it is even more pertinent to the people of India with their emerging social structure. It should strike a responsive chord in the hearts of all those who now enter the broad highway of economic development, which can easily become the broad road that leadeth to destruction unless principles such as those described by Arthur Morgan prevail.

ROBERT J. BUTLER

Communication, Organization and Science. By JEROME ROTHSTEIN. Foreword by C. A. MUSES. (The Falcon's Wing Press, Indian Hills, Colorado, U.S.A. xcvi+110 pp. 1958. $3.50)

For a long time scientists were allergic to an examination of the epistemological and metaphysical foundations of the methods they were employing in their investigations. But the recent surprises in sub-microscopic biology and nuclear physics have forced them to examine the tools with which they were working. In this examination, some are being led to a consideration of the logic of science, and others, to the metaphysical basis of science. This book is in some respects a combination of the two approaches. Science depends on measurement, but measurement and communication have identical logical structures. Underlying both and conferring philosophical significance on them is the concept of "organization," the heart and soul of science and also of technology. This concept is, by a long stretch, ahead of the Spencerian concept, which

was based only on biology. The author extends it to cover physical science, biology, art, language, machines—in brief everything which is the outcome of man's creative activity. It is in this concept that the author sees the secret of science, and also the key to the mysteries that seem to surround contemporary science.

A remarkable feature of this book is the preface by Professor C. A. Muses, covering nearly half the volume. This is a dissertation by itself, extending Mr. Rothstein's main theme and supplying certain necessary correctives. It is really a penetrating analysis of the concepts dealt with in the main part of the volume.

The reviewer has no doubt that serious students of science will have new vistas opened out to them if they have the patience and ability to read and digest the contents of this remarkable book.

P. S. NAIDU

The Book of God. By BARUCH SPINOZA. Edited with an Introduction by DAGOBERT RUNES. (Philosophical Library, New York. 121 pp. 1958. $3.00)

This little book is a gem of simple, concise analysis of the basic problems of life. We expect involved formulæ from Spinoza, the great mathematician and philosopher, but receive in these essays clear recommendations for daily living. *The Book of God* is an apt title for this revised translation from the Dutch, for if we regard God as the Essence of Life and Form as did Spinoza, then the subjects treated are indeed things Divine.

The pertinence of the Introduction by the editor is stimulating; he states:—

> Our sages say that the good Lord devised a way of keeping the unprepared from entering *terra sancta* — He placed before it an enticing anteroom. Thus, astronomy has its astrology, religion its theology; history its mythology; mysticism its superstition; philosophy its mathematical byplay.

In this book, however, nothing could be more direct and obvious than Spinoza's comments on basic ethical principles.

There are twenty-nine short essays with intriguing titles, thus: "God and Man," "On Passion," "On Love," "On Hate," "On Joy and Sorrow," "On Hope and Fear," "On Freedom," etc. Spinoza closes this short book with a warning to his friends and readers, graphically indicative of the controversial and dangerous age in which he lived and worked: "And also, as the character of the age in which we live is not unknown to you, I beg of you most earnestly to be careful about the communication of these things to others."

The Book of God provides a fountain of faith for those who are troubled and bewildered by today's complex life. It should be a source of great help to those who demand a "reason for the hope that is in them."

ROBERT J. BUTLER

Ultimate Desires. By TIMOTHY COONEY. (Philosophical Library, New York. 100 pp. 1958. $2.75)

This book is a fresh and original approach to the central problem of ethics and philosophy. The pre-condition of the ethical quest, the "ought" of life, is a minimum of assured knowledge of the nature of reality, the sum-total of that which is. In view of the metaphysical difficulty of attaining this assurance, the author starts by assuming two propositions as to the nature of reality, and on that basis examines

what purpose and objective life can have. He puts forward an anatomy of desires, distinguishing three levels and four divisions of desires. In discussing the third level, of cosmological desires, he arrrives at the most successful cosmological idea, the concept of God. Adopting the point of view of a limited agnostic and using the empirical scientist's method, he examines revelation, rational effort and assumption as the three ways of gaining belief in God. He shows that so long as there is belief, this God idea is highly successful in resolving all problems, including the question of the ultimate purpose of life.

The main purpose of this book is to resolve the cosmological desire to understand the ultimate ought and purpose of existence. In doing so the author analyzes the achievement of the concept of God into the "Perfection Constant," the logical limit created by the mind of man:—

> Our conclusion is that when man realizes the Perfection Constant he knows not only the highest purpose of life, but in addition he knows that there can be no higher purpose possible.

Reviewing the progress of humanity during the past million years, he finds an upward curve of understanding-power-desire which is bound to take humanity on to the achievement of what our author terms the "Omniman." This Omniman is a being of infinite desires and infinite fulfilment and is equated with the Perfection Constant, the attainment of which is the ultimate goal of life.

This book is a good example of old wine in a new bottle.

D. GURUMURTI

Amiran-Darejaniani: A Cycle of Mediæval Georgian Tales Traditionally Ascribed to Mose Khoneli. Translated by R. H. STEVENSON. (Clarendon Press, Oxford University Press, Oxford. xxxiii + 240 pp. 1958. 42*s*.)

Amiran-Darejaniani is a cycle of mediæval tales of chivalry from Georgia, ascribed to Mose Khoneli, one-time scribe to Queen Tamar. Theories vary as to the origin of these stories, wherein a lion-*dchabuki* (which connotes among other things: knight, hero, warrior), Amiran, son of Darejan, excels in single combat over all other Caucaso-Iranian *dchabukis*. R. P. Blake, the Georgianist, is of the opinion that these tales are "if not a word for word translation, at any rate an adaptation of a Persian original." More recently — the English translator tells us — scholars such as Karst, Nutsubidze and Baramidze and others have supported Bleichsteiner in the view that this cycle is essentially Georgian, though in some of the tales Persian influence is evident.

Great stress is laid on the clank of armour and the noise of battle:—

> Their fighting was like the crashing together of great rocks, the flash and strokes of their scimitars like the thunder in the heavens!

The translator finds a parallel in some passages from the Western *Chanson de Roland*. Other motifs which appear in Western tales are: the cyclopean Ochila in the Roumanian tales by Ion Creanga; the choice of weapon to be used in single combat; the *leu paraleu* (super-lion; warrior knight) in the tales of P. Ispirescu and the iron man in the Serbian tales of Vuk Karadjić.

With the exception of a few passages which have been translated into Russian, this is the first time that *Amiran-Darejaniani* has been translated in its entirety. The text is richly annotated. This is indeed a fascinating, scholarly work and the English translation evokes the atmosphere of the subject it portrays.

MABEL NANDRIS

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** describes three of his interesting French acquaintances who seek, each along the line of his vocation, the way of man's harmonious development. —Ed.]

It is a good augury for the future that there are today a number of French artists, philosophers and scientists who are trying to unite various disciplines instead of separating them. For the spiritual traditions of the world have become divorced from one another, and the dissecting process has also been at work within the very bosom of each one of them. Once religion, science, medicine, psychology and other disciplines functioned together in harmony. Gradually, they lost touch and, splitting into fragments, got imprisoned in watertight compartments. It would have mattered little had the process not taken place within the human soul. It has turned out, however, that the slicing of life into rigid segments has been going on in the soul of man and has split one tradition from another. It has divided the arts and the sciences; it has portioned out humanity among groups and sects; and it has caused the individual to shiver into a hundred atoms at war within himself. The inner life of modern man is a field where the battle rages between assertions, theories, tenets of art, science and religion, to take only some of the chief presumptives for power. There are, of course, many others. As a rule, the suppressed or repressed "minorities" are the greatest of trouble-makers. This tendency to pigeonhole, with all its resultant problems, is responsible for the collective "schizophrenia" of present-day life.

Bits and pieces of the sacred, universal tradition have been preserved by different groups of men. But these fragments, shorn from the context of the whole, become lifeless things. Life is to be found in wholeness, that is to say, in harmonious relationship.

I single out three people I know well, who, as scientists, philosophers, artists or doctors are trying to bring about the harmonious development of man. Dr. Roger Godel is a doctor and scientist; Dr. Marie-Madeleine Davy is a thinker and philosopher; and M. L. Fridman is a painter, sculptor and teacher. Dr. Godel, who has worked and taught in Asia and Europe, may be said to continue the tradition of Socrates. Dr. Godel's book *Socrates and the Indian Sage* describes the method he himself employs towards his patients. He helps people to cure themselves — physically and mentally — according to their disposition. What he says of Socrates may in part apply to him:—

> Whenever Socrates wishes to impart to his audience the full description of a great theme — utterly beyond description in terms of dry and abstract logic — he brings forth a lively play of images, a vision, a myth. He may wrap his subject in a musical and heart-moving form. He is also fond of displaying a myth or a poem in which everyone, according to his resonance, finds that expression of Truth now accessible to him, and thereby keeps its reminiscence for ever.

Dr. Godel helps his patients to cure themselves by removing fears, complexes, distortions, and by instilling a deep inward sense of peace and harmony with the source of things. I have seen him do it. He tries to take you to your foundations where fragmentation cannot thrive. Dr. Godel's *La Création Libératrice* is a remarkable book, at once scientific and mystical.

Marie-Madeleine Davy, author of *Un Traité de l'Amour du XIIe Siècle*, *La Philosophie Française Contemporaine*, *The Mysticism of Simone Weil*, and *Essay sur la Symbolique Romaine*

is a mystic, philosopher and editor. She has been concerned with the rôle of the symbol in various epochs and its present state of dissolution and decay. In her book on Roman symbolism Dr. Davy explains the function of symbolism, which is to bring man back to his origins and to the sense of the sacred, where order, balance and proportion reside. While it is hardly possible to restore lost symbols, it is less difficult to make people aware of the basic principles of all traditions, much as scientists do when they expound fundamental scientific truths, except that a symbol is not a definable fact but an idea which touches the creative springs of life and helps man to express himself. A symbol is an acceptance and a recognition of the intangible which is not at variance with scientific disciplines. Myth and science are not at daggers drawn. Both seek the truth: one is an experience; the other a discovery.

Dr. Davy has travelled widely, written extensively and reflected much. She is too comprehensive in her thinking to be confined to a groove. She does not represent a school or sect. She has known many people, as dissimilar as Simone Weil and Gurdjieff. Of Simone Weil she has written with love and deep feeling, for she is heart and soul with her. With Gurdjieff's way she was at odds; for she keeps always to the mystical path, and is not reconciled to some of the queer and unlovely sides of Gurdjieff.

L. Fridman is a painter and sculptor who believes that art is able to help man to recover his balance. He thinks man can "heal himself" by self-expression, for is not so much of our sickness only of the mind? Fridman believes in the significance of myth and knows that sin lies in separation from the Divine Spirit. He achieves an inner harmony by a poise and balance in everyday living. He is positive, dynamic and optimistic. As a teacher he brings out the best in one. His method with his pupils is to help them adjust themselves to the growing complexities of daily living. Of course, this requires discipline, courage and constant awareness. Fridman's projected University Centre of Integral Education, near Paris, is likely to provide a good meeting ground for people from all the corners of the world.

BALDOON DHINGRA

Seek out the way.

Seek the way by retreating within.

Seek the way by advancing boldly without.

Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.

— *Light on the Path*

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

The audience of the Indian Institute of World Culture, Bangalore, heard from Mr. Donald G. Groom an inspiring and refreshing address on "Satya Agraha" at the Special Meeting observing Sarvodaya Day on January 29th. Gandhiji was, in a real sense, the Father of the Nation, the Head of the family, a Protector and Guide. As years have gone by, the whole world is realizing, in a greater measure, the significance of the new era he inaugurated and the message he delivered. Gandhiji lived his life before the people and open to everyone. His life was an example of *Satya Agraha.*

Satya Agraha really meant the inner impelling power of Truth. Unfortunately, there was a tendency to institutionalize this concept and degrade it. *Satya Agraha* should be understood apart from the context of conflict and struggle in which this new path was discovered. The kernel of *Satya Agraha* was the triumph of truth in the life of the individual and the society. Truth was the Initiator and man merely an instrument for the manifestation of its power. Just as efforts are made to conquer the barriers of time and space, in the same way efforts to cross thought-barriers are to be made. *Satya Agraha*, the reliance on inner strength, was a weapon of social change to effect a revolution. Unfortunately, there was a tendency on the part of many to be neutral to Truth. It was on account of this attitude that *Satya Agraha* had not become an effective force in our present-day world. But it was not an individual path. Shri Vinoba was on his pilgrimage from village to village to arouse a community of men to demonstrate the power of truth collectively. Mankind is fascinated by the urge to power and fame, but not by the urge to Truth. The need of the hour is greater sensitivity and response to Truth in our time of moral crisis. Each man is a creator and, even in the routine of his life, he can give expression to the power of Truth.

Shri R. R. Diwakar, Chairman of the Gandhi Smarak Nidhi, who presided over the meeting, explained that *Sat* implied that which made things exist or the law of existence. Gandhiji coined a new word, *Satyagraha*, to indicate life according to Truth. Vinoba Bhave developed Gandhiji's ideas as a practical man of action and revolutionized thinking in respect of man's relationship to property and to other men. The pursuit of Truth was the privilege and right of each individual and not its imposition on others. Gandhiji devised his weapon to seek Truth, non-violence or *Ahimsa*, which was the power of self-sacrifice to turn people to right living.

Though "artificial" inoculations are to be condemned, yet a natural immunity is often conferred by a disease itself. On the moral plane also the natural reaction of an evil may help to immunize some of those involved. It is therefore of interest that the campaign for nuclear disarmament has received more official recognition in Germany (still convalescent from her last bout of militarism) than in Great Britain or the U.S.A., where pacifists, in order to receive any attention even in the press, have had to dramatize their protest by symbolic, non-violent marches and lie-

down action at rocket sites, at Swaffham, Norfolk, England, and at Vandenberg, near Lompoc, California.

The European Council for Nuclear Disarmament recently inaugurated in London moved over in January for a Conference in Frankfurt, Western Germany. It was sponsored by Frankfurt's Lord Mayor, Herr Bockelman, and paid for out of municipal rates and trade-union contributions. James Cameron (*News Chronicle*, January 20th) reported the serious and dignified character of the meeting attended by some 3,000 people. The courageous Mayor of Berlin, Herr Willy Brandt, sent a message in support; the Socialist Democrat Party is behind the movement "heart and soul." Some of the significant figures in science who attended were "Professor Max Born, the Nobel Prize physicist from the group of the eighteen Goettingen scientists who protested against atomic weapons in Germany; Hans Werner Richter; Dr. Robert Jungk, who wrote *Brighter Than A Thousand Suns*; Barbro Alving of Sweden; Dr. Antoinette Pirie of Oxford; and Claude Bourdet of Paris. It is the Germans who sadly accuse the British, as did Dr. Grueber, Dean of the Berlin Cathedral, of seeking, not to re-educate, but to rearm the Germans and to revive the soul of Nazism. At Dortmund the Germans protested at British rocket sites on their airport; Hanover and Hamburg have demonstrated against more arms. Yet there is still a precarious balance of values in the nation. Will *Satya-agraha* (non-violent insistence on Truth), whose keynote was struck by Gandhiji in the twenties, come to full strength in the West by the last quarter of this century? Surely the campaign needs, in addition to the "negative" resistance to evil, the positive and constructive fostering of the good. How?

Simply by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that:—(*a*) All men have spiritually and physically the same origin.... (*b*) As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate, and eternal, whether we call it God or Nature — nothing, therefore, can affect one nation or one man without affecting all other nations and all other men.

We need to press this idea home without cessation.

In some learned quarters Plato is considered outmoded; so it is good to note the Editorial in *Discovery* (January 1959) developing one of his contentions. It considers the relation of science and politics a basic issue today, especially since the International Geophysical Year and the advent of artificial satellites have focused attention on their interplay. The dominance of *either* science *or* politics in the future will be evil. The rule of politicians, as elected representatives scientifically untrained and uninformed, will be disastrous; so will that of technocratic managers, answerable only to themselves, who could achieve a certain type of efficiency only at the expense of basic human values. The solution suggested "involves the synthesis of the twin roles of science as a fact-finding research technique and as a philosophy of life." Politics and science now speak different languages, work in different atmospheres, and this divorce "extends through all the machinery of government, industry, education and so on." A long-term change of educational policy is advocated, not to increase the number of scientific specialists, but to bring "education to a position where scientific concepts and disciplines are accepted as part of the humanities." It ends with the quotation from Plato urging that philosophers must bear kingly rule or else rulers must become genuine philosophers, since the pursuit of politics or philosophy, exclusive of the other, brings unceasing evil.

We might add to this that Plato's concept of philosophy included the divine aspect of life also; that of modern science does not. Another ancient Greek axiom stated that two was an unfavourable number and could not stand alone. Science and politics can never be successfully synthesized without the presence of religion — not to be confused with religions, but religion in the essential meaning of the word. Spirit-Matter-Mind is the Trinity of Life.

Deploring the abuse of modern means of communication, especially television, Edward R. Murrow, one of America's foremost news analysts and television publicists, recently made recommendations for reforms in the use of this medium, stating that

> to a very considerable extent the media of mass communications in a given country reflect the political, economic and social climate in which they flourish. . . . We are currently wealthy, fat, comfortable and complacent. We have currently a built-in allergy to unpleasant or disturbing information. Our mass media reflect this . . . unless we recognize that television in the main is being used to distract, delude, amuse and insulate us, then television and those who finance it, those who look at it and those who work at it, may see a totally different picture too late. (*T. V. Guide*, December 26th, 1958).

Realizing that a free people can only retain that freedom by making decisions based on factual knowledge of the current flow of events, Mr. Murrow has made an outstanding record for his fearless and hard-won success in bringing to the people of America programmes and commentaries that are educational, stimulating and at the same time entertaining. His audience amounts to millions, thus refuting the contention of the majority of sponsors and advertising agencies that, to be successful, a programme "must give the people what they want." This usually means nothing more than what the advertising agency or sponsor believes will stimulate the greatest number of people, and usually degrades the programme to an appalling degree.

To use the media of mass communication with their vast potential for public good almost exclusively for the purpose of gaining either political or economic advantage is an outstanding tragedy of our time. Mr. Murrow further remarked:—

> There is a great and perhaps decisive battle to be fought against ignorance, intolerance and indifference. This weapon of television could be most useful. When war comes you must draw the sword and throw the scabbard away. The trouble with television is that it is rusting in the scabbard — during a battle of survival.

At a recent meeting of Britain's National Physical Laboratory, an international group of scientists discussed "Mechanization Of Thought Processes." Marvin L. Minsky of the Massachusetts Institute of Technology seemed convinced there was "nothing special about creativity." While the assembled scientists "bewailed the irrational reverence for human intelligence." Further, Dr. S. Gill was firm in his belief that machines would be able to compose music, thus, we suppose, seriously competing with human creativity in the realm of art.

Here is a new "twist" to the discredited mechanistic theory of life which stated that consciousness was the end-product of a "fortuitous concurrence of atoms." The respected scientists are now going to try and prove that automation will be able to duplicate the creative consciousness of man. There is, however, one little item that either has been overlooked or not reported. The machine in order to produce anything must be activated and directed by man. In short, it is going to be necessary for someone to push the proper buttons to

send the machine on its "calculating" course.

So behind the operation of the machine there remains the consciousness, the genius of man. From this viewpoint it seems rather premature to "bewail the irrational reverence for human intelligence." The gyrations of a machine are repetitive. The creation of a masterpiece is unique. Though the machine be immeasurably complex, yet it is only a machine, a mechanism, a combination of moving parts. This can never be equated with consciousness. The difference is not one of degree but of kind.

The spirit is the source of all forms; it moves from within. A machine, no matter how complex, can never be anything but a developed tool for the expression of that spirit we call consciousness. We must respect the accomplishments of automation, but beyond this we must revere the consciousness that makes all manifestation possible, including the dreams and accomplishments of the scientist.

Casteism has long been a bane of Indian society. The advancement of education has, to some extent, weakened it; still the evil retains much power. As the country develops economically and socially and education continues to spread, people are likely to disregard caste restrictions. Though we cannot today set a term to its life, the system will die a natural death. It was rather surprising to find the Union Minister for Railways, Shri Jagjivan Ram, suggesting a statutory ban on marriages within a caste at the twenty-fifth Annual Conference of the Punjab Depressed Classes League at Ludhiana recently. According to a report in *The Hindustan Times*, Delhi, he called upon people

> not to tolerate casteism and suggested that marriages within the caste should be banned legally. This, he hoped, would result in completely eliminating casteism from India within the next ten years.

This expectation that legislation will solve any of our social problems is reminiscent of the pious hope entertained some decades ago by the sponsors of the Sarda Act that once it was enforced child marriage would become a thing of the past. No social renaissance can be launched by mere legislation, and effective reforms have been made only when the people were educated and inspired to decide voluntarily against objectionable practices. This proposed statute would, besides, only force caste upon the attention of even those groups which ignore it. The cure for narrow endogamy is not fanatical exogamy, but marriage irrespective of caste. The ideal is that it should occur to no one to ask about anyone's caste.

Meanwhile, another deplorable system is rising up, to which Professor J. B. S. Haldane, the biologist, drew attention in his address to the Annual Conference of the Sanskrit Parishad in Calcutta recently. Professor Haldane declared that a new caste system "based on academic degrees" was developing before the old one had disappeared and added:—

> It is only a question of time before I myself am debarred from teaching science or statistics since I have no degree in these subjects.
>
> I secured a somewhat marginal first class in *literae humaniores* (classics) at Oxford and have no higher degree. My qualifications are slight.

This type of snobbery is no different morally from the caste system. It will disrupt intellectual communion as the other has destroyed social unity. Professor Haldane's remarks, therefore, deserve serious consideration not only from those who wish to rid society of prejudices and snobberies of any kind but also from those who are interested in the cause of genuine scholarship in the country.

The improvement in the position of women in India today compared to a few decades earlier is often noticed. But in this advance the psychological and sociological aspects are no less important than the economic, or the aspect which has been the basis of the change, namely, legal. While the conferring of constitutional rights has been significant there is still much wanting in the implementation of the several laws enacted to bring about equality between men and women. It is unfortunate that in a country where inequality between men and classes has hitherto been great, women have been, in Orwellian terms, more unequal than others. These reflections are provoked by a depressing report appearing in a recent issue of *The Statesman*, Delhi, which refers to a large number of suicides of women in Saurashtra which on a careful investigation have turned out to be murders. It says:—

> According to Mrs. Pushpavati Mahta, at one time a member of the All-India Congress Committee and now the leader of a movement championing women's rights, in every 100 cases of suicide over 70 are murders.
>
> The frequency of such cases is very great in rural areas and among the upper caste families. The victim in most cases is the young housewife.

Since the days of Raja Ram Mohan Roy, much progress has been made in the reform of the Hindu Law Code. It is evident, however, from the report in *The Statesman* that these laws cannot, by the very nature of the rigid social customs prevailing in the country, be effectively implemented; for the report continues:—

> After a thorough investigation social workers have made a list of the main causes of such "suicides." The root cause lies in the rigid social customs and the consequent difficulty of obtaining divorce. Some of the causes are as follows: The continuous harassment and torture, physical and mental, of the housewife by the mother and the sister of the husband; the social and mental helplessness of the woman; the dowry system, her economic dependence; unemployment of the husband; and loopholes in legislation and the present judicial system.

Social workers have now to devote their attention to fighting the deplorable psychological and social effects which flow from outworn customs which create a feeling of futility and depression in the minds of young women, particularly in the rural areas where the movement for women's welfare and progress has not been as far-reaching and effective as in the urban areas.

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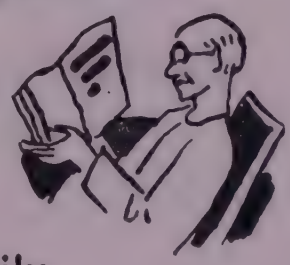

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FORM IV
(See Rule 8)

1.	Place of Publication:	1, North Public Square Road, Basavangudi, Bangalore-4
2.	Periodicity of the Publication:	Monthly, 1st of the Month
3.	Printer's Name: Nationality: Address:	M. Narayan, Indian, House No. 10, Jayanagar, IV Block, Bangalore-11
4.	Publisher's Name: Nationality: Address:	M. Narayan, Indian, House No. 10, Jayanagar, IV Block, Bangalore-11
5.	Editor's Name: Nationality: Address:	Shrimati Sophia Wadia Indian "Theosophy Hall," 40, New Marine Lines, Bombay-1
6.	Names and addresses of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total share capital.	Theosophy Co., (India) Private Ltd. (A Charitable Company) 40, New Marine Lines, Bombay-1

I, M. Narayan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1st March 1959

(*Sd.*) M. NARAYAN
Signature of Publisher